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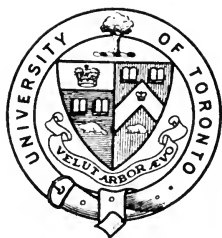
A GRAMMAR OF THE MOTU LANGUAGE OF PAPUA

2nd EDITION

Edited by Percy Chatterton, L.C.P.

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By Rev. R. LISTER-TURNER, M.A., F.R.G.S.
and Rev. J. B. CLARK



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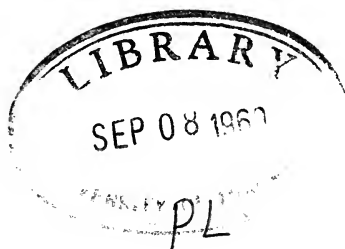
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EDITOR'S NOTE

The Motu language is spoken by the Motu tribe, living along the coast from Manumanu to Gabagaba (Kapakapa) in the Central Division of Papua. It is also widely used, in a "pidgin" form known as "Police Motu," as a lingua franca among natives of other tribes. There are considerable local differences in vocabulary and pronunciation, but the speech of the people of Poreporena, in Port Moresby Harbour, may be taken as the normal.

Motu was reduced to written form, and the foundations of its study laid, by Dr. W. G. Lawes, during the last quarter of the nineteenth century; and the "Third and Enlarged Edition" of his "Grammar and Vocabulary" was published in the last decade of that century.

During the first quarter of the present century our knowledge of Motu was greatly increased as a result of the labours of Revs. R. Lister-Turner and J. B. Clark, and their "Revised Motu Grammar and Vocabulary," while based on Dr. Lawes' Grammar, is very much more than a new edition of that book.

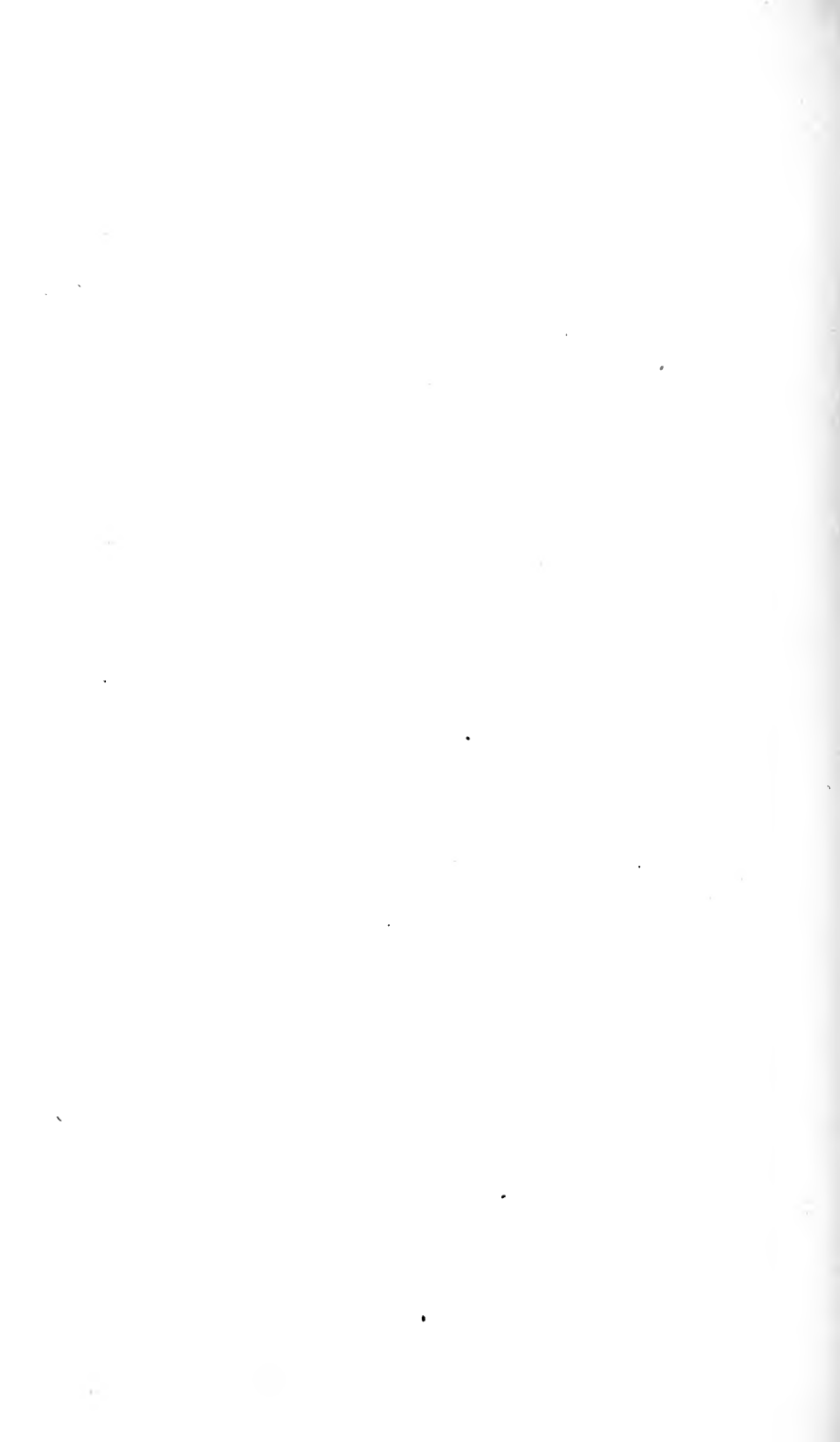
The "Revised Motu Grammar and Vocabulary" has now been out of print for some years, and, in reprinting it, it has been decided to issue it in two parts, of which this "Grammar" is the first. The task of the present editor has been to rearrange Messrs. Turner and Clark's material in order to make the book more helpful to the beginner, without, it is hoped, detracting from its value to the advanced student and the philologist. A few changes have been made in the grammatical nomenclature; and a preliminary chapter on grammatical terms has been written to help those whose knowledge of English Grammar is rusty.

Beginners are advised thoroughly to assimilate those parts of the Grammar printed in large type before proceeding to the study of the matter in small type.

Two Dictionaries will be available for use in conjunction with this Grammar. The larger will be a reprint, with a few additions, of the very comprehensive vocabulary which formed the second part of Messrs. Turner and Clark's book. The second and smaller, entitled "A Basic Motu Dictionary," comprises a specially selected vocabulary of approximately 1,000 common words, for the use of beginners.

In conclusion, I should like to express my appreciation of the enterprise of the Education Department of the Papua-New Guinea Administration, which has made possible the publication of these books.

P. C.



Preliminary Notes on Grammatical Terms

Grammar has been aptly described by a modern writer as “the rules of the game of language.” It is usually divided into two parts :—

- (1) Rules about words—the Parts of Speech.
- (2) Rules for putting the words together to make sentences—Syntax.

While this division is convenient for purposes of study, it must be remembered that the real unit of language is the sentence. Words (except for a few interrogatives and exclamations, and words such as “yes” and “no”) only begin to mean something when they are combined with other words to form sentences. The problem which faces anyone who starts out to reduce to writing, and study for the first time, a native language such as Motu is not to combine words to form sentences, but to split up sentences to form words, and then to discover what part each of those words plays in the sentence. He is, in effect, like a man, who, with no previous knowledge of the game of football, goes to a football match and tries to deduce the rules by watching the behaviour of the players. Fortunately, in the case of Motu, this work has been done for us very thoroughly and ably by Messrs. Lawes, Turner and Clark.

The Parts of Speech.

Words are sorted by grammarians into eight classes which are called the Parts of Speech.

1. **NOUNS.** A noun is the name of anything; e.g., boy, canoe, strength. (We call “strength” an abstract noun.)
2. **PRONOUNS.** A pronoun is a word used instead of a noun; e.g., I, you, they, who, that.
3. **ADJECTIVES.** An adjective is a word joined to a noun to limit its application; e.g., good, many.
4. **VERBS.** A verb is a word by means of which we make a statement, ask a question, or give a command; e.g., run, see.
5. **ADVERBS.** An adverb is a word joined to a verb, adjective, or other adverb, to qualify its meaning; e.g., slowly, very.
6. **PREPOSITIONS.** A preposition is a word joined with, and generally placed before, a noun or pronoun, so that the preposition together with the noun or pronoun forms a phrase equivalent in meaning to an adjective or adverb; e.g., in, on, with.
(*Note.*—In Motu, prepositions are replaced by “postpositions,” which come after the noun instead of before it.)
7. **CONJUNCTIONS.** A conjunction is a word that joins together sentences, clauses, phrases or words; e.g., and, but, until.
8. **INTERJECTIONS.** An interjection is a word that expresses a feeling of the mind; e.g., oh! alas!

It is important to remember that words are allocated to one or other of these classes according to the work that they do in a sentence,

and the same word may be, for example, an adverb in one sentence and a conjunction in another. This is true of English, and it is still more true of Motu, in which the grammarian's compartments are even less word-tight than in English.

Number and Person.

Many words change their form according to whether they refer to one perso or thing or to more than one. The form which refers to one only is said to be in the SINGULAR NUMBER, while that which refers to more than one is said to be in the PLURAL NUMBER;

e.g., axe, singular;
 axes, plural.

Some words also change their form according to the person or persons they refer to. Grammar distinguishes between :—

FIRST PERSON. The person speaking; I, we;

SECOND PERSON. The person spoken to; you;

THIRD PERSON. The person or thing spoken about; he, she, it, they.

Sentences.

A sentence is a group of words expressing a statement, command, or question. Every sentence must contain a SUBJECT (generally a noun or pronoun) and a PREDICATE (which always includes a verb and may include an OBJECT).

A sentence that contains one subject and one predicate is called a SIMPLE SENTENCE.

The following four type sentences will make the matter clearer :—

(1) Subject and Verb :

e.g., The boy ran.

(2) Subject, Verb, Object :

e.g., The man hit the boy.

(3) Subject, Verb, two Objects :

e.g., The man gave the boy a book.

(In this sentence we call " book " the DIRECT OBJECT and " boy " the INDIRECT OBJECT. The Indirect Object can always be identified as being the one in front of which we can place the word " to ").

(4) Subject, Auxiliary Verb, Predicate Adjective or Noun :

e.g., The boy is happy.
 The boy is a rascal.

Verbs.

A verb which requires an object to complete its meaning is called a TRANSITIVE VERB; e.g., hit.

A verb the meaning of which is complete without an object is called an INTRANSITIVE VERB; e.g., ran.

An **AUXILIARY VERB** is a verb that is used as an aid to another verb to extend its meaning. In this book the verb "to be," which is really no more than a link between subject and predicate, is, for simplicity, included under this head.

An **IMPERSONAL VERB** is one that can only be used in the third person; e.g., to rain.

Verbs have four moods :—

INDICATIVE MOOD. Expressing a plain statement of fact, or a direct question.

IMPERATIVE MOOD. Expressing a command or prohibition.

SUBJUNCTIVE MOOD. Expressing a supposition, condition or wish.

INFINITIVE MOOD. Not limited to any particular subject, and therefore not able to form the predicate of a sentence. In English this form of the verb is always preceded by the word "to"; e.g., to stand, to make.

In each of these moods, the form of the verb may vary to indicate **TENSE**, i.e., whether past, present or future time is referred to.

Verbs may be either **ACTIVE** or **PASSIVE**. An Active verb is one the subject of which does something;

e.g., The man hit the boy.

A Passive verb is one the subject of which has something done to it (or him);

e.g., The boy was hit by the man.

Phrases and Clauses.

A group of words which, as a group, forms the equivalent of a noun, adjective or adverb, but which has **not** a subject and predicate of its own, is called a **PHRASE**;

e.g., the Administrator of Papua;
at a meeting of villagers.

A group of words which, as a group, forms the equivalent of a noun, adjective or adverb, and which has a subject and predicate of its own, is called a **SUBORDINATE CLAUSE**;

e.g., when you come.

Compound and Complex Sentences.

A **COMPOUND SENTENCE** consists of two or more clauses, each of which would make sense if spoken or written as an independent simple sentence. These clauses are called **CO-ORDINATE CLAUSES**, and they are linked together by Conjunctions which are called **CO-ORDINATE CONJUNCTIONS**;

e.g., You go this way and I will go that way.

A **COMPLEX SENTENCE** consists of one **PRINCIPAL CLAUSE**, which could stand by itself as a simple sentence, linked with one or more **SUBORDINATE CLAUSES**, which would not make sense if left to

stand alone. The subordinate clauses may be linked to the principal clause either by a **SUBORDINATE CONJUNCTION** or by some other part of speech, such as an adverb or a pronoun;

e.g., I will give you the book that you want when you come.

Principal clause : I will give you the book.

Subordinate clauses : that you want;
when you come.

Idioms.

Words are inclined to be unruly things. Sentences in which they break the rules, or in which they mean something different from what we should logically expect them to mean, are called **IDIOMS**. At least, that is what the word "idiom" **should** mean. But those who write books about foreign languages often use the word more loosely to include also sentences in which the words, though obeying their own rules, behave very differently from the way they would if they obeyed the rules of the mother-tongue of the writer of the book and those he is writing for. This use of the word is quite unreasonable, since we have no right at all to expect that the words of one language should obey the rules of another; but, in practice, it is rather convenient, because it is just those sentences in which the words behave differently from the way they would behave in the student's own language which need to be singled out for special attention and study.

PART 1

THE PARTS OF SPEECH

I. THE ALPHABET.

Motu has been reduced to writing by means of an alphabet of 19 letters. These are : a, e, i, o, u, b, d, g, ġ, h, k, l, m, n, p, r, s, t, v. There are also two compound letters : kw and gw.

The VOWELS have the "continental" sounds, and each may be either long or short, i.e. :—

- a — as in "at" or as in "father";
- e — as in "met" or as "a" in "mate";
- i — as in "it" or as "ee" in "meet";
- o — as in "on" or as in "tone";
- u — as in "put" or as "oo" in "tooth."

The CONSONANTS are pronounced as in English, except for ġ, which bears the same relationship to ordinary g that the Scottish "ch" (as in "loch") does to k. The pronunciation of this consonant can best be acquired by getting a Motuan to pronounce the common Motu word **gau** (thing), and imitating his pronunciation.

r also differs slightly from English r, as it is not rolled, but approximates to ɹ in the Phonetic script.

There are many DIPHTHONGS, e.g., ae, ai, ao, au, ei, eu, oe, oi, ou. The pronunciation of these can be found by blending the long values of the constituent vowels. Southern English and Australian speakers must distinguish carefully between long e and ei, and between long o and ou. Northern English and Scottish speakers will not have any difficulty in doing so.

No two consonants ever stand together, and there are therefore no closed syllables.

In speaking, when a word ending in a is followed by a word beginning in a or e, the first a is elided,

e.g. vada e abia to vade abia.

There is one important exception to this rule of elision, and this will be dealt with in due course.

There is no fixed rule for Accent or Stress. Usually it is on the penultimate (i.e., the last syllable but one), but the exceptions are numerous, and can be learned only by listening to the conversation of Motu people. Motu is a less strongly accented language than English, and beginners should endeavour to pronounce it as smoothly and evenly as possible.

The accent may affect the number of a very few nouns,

e.g., **hahine**, woman : **háhine**, women,
 kekeni, girl; **kékeni**, girls

2. THE PERSONAL PRONOUN.

(a) **Nominative**

(when the pronoun is the subject of the sentence).

	Singular.	Plural.
1st person	lau , I	ita , we (inclusive) ai , we (exclusive)
2nd person	oi , thou	umui , you
3rd person	ia , he, she, it	idia , they.

The distinction between **ita** and **ai** is very important and must be thoroughly understood. An example will help to make it clear. Let us suppose that two Papuans find themselves with nothing to eat. We will call them A and B. A says to B, "We have no food. C probably has some. Let us go and ask him to give us some." So they go to C, and A says to C, "We have no food. Will you give us some?"

When A says to B, "We have no food," he means, "You and I have no food." This is "inclusive" (it includes the person spoken to), and in Motu A would say **ita** for "we."

When A says to C, "We have no food," he means, "B and I have no food." This is "exclusive" (it excludes the person spoken to), and in Motu A would say **ai** for "we."

(b) **Accusative.**

(when the pronoun is the object of the sentence).

These pronouns take the form of suffixes to the verb.

	Singular.	Plural.
1st	-gu , me	-da , us (inclusive) -mai , us (exclusive)
2nd	-mu , thee	-mui , you
3rd	-a , him, her, it (-ia when the verb ends in a).	-dia , them

Examples : **ia e ita-gu**, he saw me;
lau na bota-ia, I hit him (or, unchivalrously, her);
oi o utu-a, you cut it.

(c) **Possessive.**

	Singular.	Plural.
1st	lau-egu , mine	iseda , ours (inclusive) ai-ema , ours (exclusive)
2nd	ei-emu , thine	umui-emui , yours
3rd	iena , his, hers, its	idia-edia , theirs.

Note.—For all kinds of food, **a** replaces **e** in the above table, thus, **lau-agu**, **oi-amu**, **iana**, etc.

(d) Reflexive.

	Singular.	Plural.
1st	sibogu , myself	siboda , ourselves (incl.) sibomai , ourselves (excl.)
2nd	sibomu , thyself	sibomui , yourselves
3rd	sibona , himself, etc.	sibodia , themselves.

3. THE VERB.

In Motu, the verb-base itself does not alter, but mood, tense, person and number are expressed by particles and suffixes. These are, for convenience of reference, set out in tabular form hereunder; but it is important to note that they cannot stand alone, but only in conjunction with a verb.

Particles, Present and Past :—

	Singular.	Plural.
1st	na	ta (incl.) a (excl.)
2nd	o	o
3rd	e	e

Particles, Present and Past, Negative :—

	Singular.	Plural.
1st	asina	asita (incl.) asia (excl.)
2nd	to or asio	asio
3rd	se or asine	asie .

Particles, Future :—

	Singular.	Plural.
1st	baina	baita (incl.) baia (excl.)
2nd	ba	ba
3rd	baine	bae .

Notes.—(1) To indicate immediate future the **b** is dropped and the particles become : **aina**, **a**, **aïne**, **aïta**, **aia**, **a**, **ae**.

(2) When the second person particle **ba** (or **a**) is followed by a verb beginning with **a**, the two **a**'s are not elided, as in other similar cases, but a **v** is inserted;

e.g., **ba atoa** becomes **bavatoa**.

This is the exception to the general rule of elision referred to in Section 1.

(3) The 2nd and 3rd person Future particles are also used as Imperative particles.

Particles, Future, Negative :—

	Singular.	Plural.
1st	basina	basita (incl.) basia (excl.)
2nd	basio	basio
3rd	basine	basie

Note.—As in the positive, the 2nd and 3rd person particles are also used as Imperative particles.

Particles, Conditional :—

	Singular.	Plural.
1st	bama	baitama (incl.) baiaama (excl.)
2nd	boma	boma
3rd	bema	bema.

Particles, Conditional, Negative :—

	Singular.	Plural.
1st	basinama	basitama (incl.) basiaama (excl.)
2nd	basioma	basioma
3rd	basinema	basiema.

Note.—The use of the Particles renders the Personal Pronouns redundant, and the latter are not generally used unless special emphasis is intended.

The use of these **PARTICLES** constitutes the chief difference between the Motu of the Motuans and “police” Motuan. They are the backbone of the language, and anyone who wishes to understand and speak the real language, as opposed to its “pidgin” variety, must set himself to the task of learning them.

Suffixes :—

There are two verbal suffixes,

—**va**, indicating continuous action in the past;

—**mu**, indicating continuous action on the present.

These are suffixed to the verb-base, and, in the case of transitive verbs, follow the accusative-pronoun suffix;

e.g., **kara**, to make or to do;
e kara-ia-va, he was doing it (or making it);
e kara-ia-mu, he is doing it (or making it).

They follow also the final part of a compound verb,

e.g. **e lalo-a-tao-mu**;
e ato-a-hata-va;

and even adverbs of manner,

e.g. **e gwau-heni-gu dikadika-va.**

Sometimes **-mua** is used instead of **-mu**, either for euphony, or in answer to a question, or when a thing happens at a distance.

Conjugation of Verbs.

To illustrate the way in which the above-listed particles and suffixes are used, two verbs will be used, one intransitive and one transitive. They are:—

Intransitive : **gini**, to stand.

Transitive : **kara-ia**, to make or to do.

For brevity the meaning “to do” will be used throughout.

A. Indicative Mood.

1. Simple Present :—

(lau) na gini,	I stand
(oi) o gini,	thou standest
(ia) e gini,	he stands, she stands, it stands
(ita) ta gini,	we stand (inclusive)
(ai) a gini,	we stand (exclusive)
(umui) o gini,	you stand
(idia) e gini,	they stand.

Similarly :—

na karaia,	I do it
o karaia,	thou doest it
e karaia,	he does it, etc.
ta karaia,	we do it (inclusive)
a karaia,	we do it (exclusive)
o karaia,	you do it
e karaia,	they do it.

In the Negative :—

asina gini,	I do not stand
to gini,	thou dost not stand
se gini,	he does not stand, etc.
asita gini,	we do not stand (inclusive)
asia gini,	we do not stand (exclusive)
asio gini,	you do not stand
asie gini,	they do not stand.

Similarly :—

asina karaia,	I do not do it
etc.	

Editor's Note.—This, the simplest of all the tenses in Motu, is given by Turner and Clark as a past tense; but I think that Dr. Lawes was right in regarding it as applicable to both present and past. In this connection it is interesting to note that the cognate language of Roro (spoken in the Yule Island district) has two sets of particles where Motu has only one. In the singular they are: Present, **na, no, ne**; Past, **a, o, e**. As Turner and Clark point out, there is evidence of an obsolete particle **ne** behind the negative particle **asine**; and it looks as if the present Motu particles are a corruption of what were originally two distinct series.

2. Continuous Present :—

I am standing

1st	na ginimu	ta ginimu (incl.) a ginimu (excl.)
2nd	o ginimu	o ginimu
3rd	e ginimu	e ginimu.

Similarly :—

na karaïamu, I am doing it
etc.

In the negative :—

asina gin mu I am not standing
etc.,

and

asina karaïamu I am not doing it
etc.

3. Immediate Present :—

Lau ina gini ,	I am standing here now
Oi ena gini ,	thou art standing there now
Ia ina (or una) gini	he is standing here (or there) now
Ita ini gigini ,	we are standing here now (incl.)
Ai ini gigini ,	we are standing here now (excl.)
Umui ene gigini ,	you are standing there now
Idia ini (or unu) gigini	they are standing here (or there) now.

The plural of this tense frequently drops the demonstrative and becomes: **ita gigini**, **ai gigini**, **umui gigini**, **idia gigini**; but the demonstrative is always understood. The singular never drops it.

This construction applies only to intransitive verbs and to adjectives used as predicates. In the plural, the first syllable is always duplicated, e.g., **mamahuta**, sleep; **raraka**, walk; **hehekure**, lie down; **memetau**, heavy; **kukurokuro**, white; **nanamo heherea**, very good.

Transitive verbs express the same tense as follows :—

Ina na karaïmu ,	I am doing it here now
Ena o karaïamu ,	thou art doing it there now
Una e karaïamu ,	he is doing it there now
Ini ta karaïamu ,	we are doing it here now (incl.)
Ini a karaïamu ,	we are doing it here now (excl.)
Ene o karaïamu ,	you are doing it there now
Unu e karaïamu ,	they are doing it there now.

4. Perfect Present :—

This is formed by placing the invariable particle **vada** in front of the Continuous Present.

Vada na ginimu, I have stood (and I still standing)
etc.

Similarly :—

Vada na karaïamu, I have done it (and am still doing it)
etc.

The particle **vada** remains unchanged throughout all three persons in both singular and plural. This tense is generally used in answering a question. **Vada** also adds the sense of cessation of doubt.

5. Perfect Continuous Present :—

Lau doini gini ,	I have been (and am still) standing
Oi doene gini ,	thou hast been standing
Ia dounu gini ,	he has been standing
Ita doini gigini ,	we have been standing (incl.)
Ai doini gigini ,	we have been standing (excl.)
Umui doene gigini ,	you have been standing
Idia dounu gigini ,	they have been standing.

For transitive verbs :—

Doini na karalamu,	I have been (and am still) doing it
Doene o karalamu,	thou hast been doing it
Dounu e karalamu,	he has been doing it
Doini ta karalamu,	we have been doing it (incl.)
Doini a karalmu,	we have been doing it (excl.)
Doene o karalamu,	you have been doing it
Dounu e karalamu,	they have been doing it.

Intransitive forms may also follow the transitive usage instead of the one peculiar to themselves, thus :—

Doini na ginimu,	I have been (and am still) standing
	etc.

6. Simple Past :—

		I stood	
1st	na gini		ta gini (incl.)
			a gini (excl.)
2nd	o gini		o gini
3rd	e gini		e gini.

Similarly :—

na karaia,	I did it
	etc.

In the Negative :—

		I did not stand	
1st	asina gini		asita gini (incl.)
			asia gini (excl.)
2nd	to gini		asio gini
3rd	se gini		asie gini.

Similarly :—

asina karaia,	I did not do it
	etc.

Note.—This tense has the same form as the Simple Present.

7. Continuous Past :—

		I was standing	
1st	na giniva		ta giniva (incl.)
			a giniva (excl.)
2nd	o giniva		o giniva
3rd	e giniva		e giniva.

Similarly :—

na karaiava,	I was doing it
	etc.

In the negative :—

asina giniva, I was not standing
etc.

and

asina karaia, I was not doing it
etc.

8. Perfect Past :—

Vada na gini, I have stood (once only), or I had stood
etc.

Similarly :—

Vada na karaia, I have done it (once only), or I had done
it
etc.

9. Perfect Continuous Past :—

Vada na giniva, I had been standing
etc.

Similarly :—

Vada na karaia, I had been doing it
etc.

10. Simple Future :—

I shall stand

1st	baina gini	baia gini (incl.) baia gini (excl.)
2nd	ba gini	ba gini
3rd	baine gini	bae gini

Similarly :—

baina karaia, I shall do it
etc.

In the negative :—

I shall not stand

1st	basina gini	basita gini (incl.) basia gini (excl.)
2nd	basio gini	basio gini
3rd	basine gini	basie gini.

Similarly :—

basina karaia, I shall not do it
etc.

11. Near Future :—

This is formed from the Simple Future by dropping the **b** of the particle, thus :—

aina gini, I shall stand now
etc.

Similarly :—

basinama karaia if I did not do it, do not do it or should
not do it
etc.

C. Imperative Mood.

The Imperative forms are identical with the 2nd and 3rd person, **Fut** are forms.

Simple Imperative :—

Singular, 2nd.	ba gini stand
3rd.	baine gini let him stand
Plural, 2nd.	ba gini stand
3rd.	bae gini , let them stand.

Similarly :—

ba karaia, do it
etc.

In the negative :—

Singular, 2nd.	basio gini , don't stand
3rd.	basine gini , he is not to stand
Plural, 2nd.	basio gini , don't stand
3rd.	basie gini , they are not to stand.

Similarly :—

basio karaia, don't do it
etc.

Immediate Imperative :—

This is formed by dropping the **b** from the particles in the above forms, thus :—

a gini, stand at once
etc.

Similarly :—

a karaia, do it at once
etc.

In the negative :—

asio gini, don't stand
etc.

Similarly :—

asio karaia, don't do it
etc.

These negative forms would be used when the person addressed showed signs of immediate action which it was desired to prevent.

Note.—The addition of **vada** to the Imperative indicates the removal of doubt,
e.g., **vada a karaia**, never mind, you do it.

D. Infinitive Mood.

There is no general form corresponding to the English Infinitive, but there is an "Infinitive of Purpose," which is formed (from transitive verbs only) by prefixing **i-** to the verb-base and suffixing one of the following suffixes, according to the number and person: **-gu**, **-mu**, **-na**, **-da** (incl.), **-mai** (excl.), **-mui**, **-dia**;

e.g., **ikarana**, (in order) to do it (from **kara-ia**)

iduruda, (in order) to help us (from **duru-a**).

Examples of the use of this construction will be given in Part 2.

In many other cases in which English uses an infinitive, Motu uses the future;

e.g., **e uramu baine helai**, he wants to sit down

na hamaoroa baine karaia, I told him to do it.

E. Passive ; Reciprocal ; Reflexive.

There is no true PASSIVE VOICE in Motu, but the Passive state is often expressed by prefixing **he-** to the verb-base;

e.g., **kara**, to do; **hekara**, to be done.

Similarly :—

hetahu, to be sought; **hedare**, to be torn; **helaoahu**, to be hidden from view.

These passive forms are used in conjunction with the various series of particles in exactly the same way as the active forms listed in Sections A, B, and C above;

e.g., **vada e hekara**, it has been done.

Editor's Note.—This is one of the very few points on which I have the temerity to disagree with Messrs. Turner and Clark, and their predecessor, Dr. Lawes. I see no reason for not regarding the above construction as a "true Passive Voice." I think it is a fact, however, that Motuans always prefer the active form of expression, and use the passive as sparingly as possible.

The passive conditional is sometimes used to offer a tentative suggestion, especially a suggestion by a junior to a senior, or by a member of the rank-and-file to one in authority;

e.g., **bema hekara**, would it not be a good idea to do so-and-so.

The RECIPROCAL is expressed by adding to the passive form the word **heheni**, which is itself the passive form of the verb **heni-a**, to give;

e.g., **duru-a**, to help; **e heduru heheni**, they helped one another.

With a repeated action, the verb-base may be duplicated;

e.g., **badu**, to be angry; **e hebadubadu heheni**, they kept on being angry with one another.

The REFLEXIVE is expressed by the Reflexive Pronoun (q.v.) followed by the passive form of the verb;

e.g., **sibogu na heiva**, I cut myself (**iva-ia**, to cut).

4. IRREGULAR, AUXILIARY, IMPERSONAL AND COMPOUND VERBS.

A. Irregular Verbs.

1. **Mai**, to come; **lao**, to go; **gwau**, to speak or say.

These three verbs are regular when used with the suffixes **-iu** and **-va**, and also in the Subjunctive Mood. In other tenses they drop their final vowels, and it is customary to unite these shortened roots with the particles, writing particle and verb as one word.

The second person (singular and plural) of the simple future, near future and imperative are further irregular, infixing **o** between the particle and the verb.

In view of their importance, the principal irregular tenses of **mai**, to come, and **lao**, to go, are given in full hereunder. **Gwau** is of less importance, as a synonym, **to**, to say, is more commonly used.

Simple Past :—

I came

1st	nama	tama (incl.) ama (excl.)
2nd	oma	oma
3rd	ema	ema

I went

1st	nala	tala (incl.) ala (excl.)
2nd	ola	ola
3rd	ela	ela .

In the negative :—

I did not come

1st	asinama	asitama (incl.) asiama (excl.)
2nd	toma	asioma
3rd	sema	asiema

I did not go

1st	asinala	asitala (incl.) asiala (excl.)
2nd	tola	asiola
3rd	sela	asiela .

Simple Future :—

I will come

1st	bainama	baitama (incl.) baiama (excl.)
2nd	baoma *	baoma *
3rd	bainema *	baema *

I will go

1st	bainala	baitala (incl.) baiala (excl.)
2nd	baola*	baola*
3rd	bainela*	baela*

In the negative :—

I will not come

1st	basinama	basitama (incl.) baslama (excl.)
2nd	basioma*	basioma*
3rd	basinema*	basiema*

I will not go

1st	basinala	basitala (incl.) basiala (excl.)
2nd	basiola*	basiola*
3rd	basinela*	basuela*

Note—Forms marked with an asterisk (*) are also Imperative.

Near Future :—

This tense is obtained by dropping the initial **b** from the above Simple Future forms.

Not the following special uses of the verb **lao**, to go.

(1) In the sense of “to become.” When used in this sense, the noun completing the sentence takes the postposition **ai**.

e.g., **Hesia! taunai ela,** He became a servant.
(**taunai**=**tauna ai**)

(2) In the compound form **ha-lao-a**, with the meaning of “to make” in the sense of “to cause to become.” Here also the noun completing the sentence takes the postposition **ai**;

e.g., **Hesia! taunai e halaoa,** He made him a servant.

to, to say, is a shortened form of **toma**, but the latter means “to think” as well as “to say.”

Toia is used in all tenses except the Simple Past and Future. **To** is used in the Simple Past and Future, and can also be used in the Continuous Present, but never in the Continuous Past. Thus in the Continuous Present there are two forms, **natomu** and **na tomamu**, but in the Continuous Past only one, **na tomava**.

In view of its importance, the Simple Past and Future tenses of **to** will be given in full. As with **mai** and **lao**, it is customary to join the particle and the verb to form one word.

Simple Past :—

I said

1st	nato	tato (incl.) ato (excl.)
-----	-------------	---

2nd	oto	oto
3rd	eto	eto
I did not say		
1st	asinato	asitato (incl.) asiato (excl.)
2nd	asioto	asioto
3rd	asineto	asieto.

Simple Future :—

I shall say		
1st	bainato	baitato (incl.) baiato (excl.)
2nd	baoto*	baoto*
3rd	baineto*	baeto*
I shall not say		
1st	basinato	basitato (incl.) basiato (excl.)
2nd	basimoto*	basimoto*
3rd	basineto*	basieto*

Forms marked with an asterisk are also imperative.

Near Future :—

Omit the initial **b** from the above forms.

3. **diba**. to know. This verb is used transitively with the meaning of “to get to know” or “to test.” In this sense, it is conjugated regularly :

e.g., **na dibaia** I tested it.

When used intransitively, it is irregular in the Simple Past and Present, with no particle but with the personal suffix of the person knowing.

Simple Present and Past :—

I know or I knew		
1st	dibagu	dibada (incl.) dibamai (excl.)
2nd	dibamu	dibamui
3rd	dibana	dibadia.

For emphasis, or in answer to a question, **mai** may precede these forms, thus : **mai dibagu**, **mai dibamu**, etc.

In the negative :—

I do not know or I did not know		
1st	asi dibagu	asi dibada (incl.) asi dibamai (excl.)
2nd	asi dibamu	asi dibamui
3rd	asi dibana	asi dibadia.

Other tenses are regular, thus, **na dibamu, na dibava, baina diba, bama diba.**

Note.—**diba** can also be used as an Auxiliary Verb (q.v.).

4. **Mai**, with, and **asi**, without, take the place of the English verb “to have.” These are invariable, not changing with changing number and person;

e.g., **ia na mai ana aniani**, he has food (lit. he with his food);

ai na asi emai ira, we have no axes (lit. we without our axes).

B. Auxiliary Verbs.

1. There is no verb in Motu corresponding to the English verb “to be.”

Adjectival predicates, which in English would be preceded by a part of the verb “to be,” are in Motu treated as if they were verbs, and are preceded by the appropriate particle;

e.g., **na manoka**, I was weak;

e goada, he was strong.

In other cases, the particles **na** and **be** seem to stand in the place of the verb “to be”;

e.g., **lau na tau, ia be hahine**, I am a man, she is a woman;

ia na tau badana, he is an elderly man.

These particles are invariable, not changing with changing number and person.

In the negative, the particle **dia** is used, following **na** or **be**;

e.g., **ia na dia tau badana**, he is not an elderly man.

2. **heni-a**, to give, is used as an auxiliary verb with a number of different verbs, generally to express position or motion towards. Its use has the effect of rendering an intransitive verb transitive;

e.g., **lao-henia**, to go towards; **mahuta-henia**, to sleep on; **noho-henia**, to dwell in; **hereva-henia**, to speak to; **gwau-henia**, to scold; **gini-henia**, to stand beside; **tore-henia**, to write to; etc.

The particle stands before the first verb, and **henia** takes the accusative pronoun suffix;

e.g., **e hereva-henidia**, he spoke to them.

Notes.—(1) When this construction is used with a compound verb, the auxiliary is infixed;

e.g., **e toma-henia-diho**, he worshipped him;

e gwau-henia-hamata, he promised him.

(2) An exception to the rule that the auxiliary takes the suffix is—

e balaia-heni, he took care of it.

3. **diba**, to know, is used as an auxiliary verb in the sense of “can,” “able to.” It takes the same irregular forms as when used as an intransitive verb.

e.g., as auxiliary to an intransitive verb :—

ia na gini dibana, he can stand ;

gini asi dibamu ? can you not stand ?

asi gini dibagu, I cannot stand.

As auxiliary to a transitive verb :—

ikarana* dibana, he can do it ;

ikarana* asi dibadia, they cannot do it.

4. **ura**, to want, to wish, is also used as an auxiliary verb ;

e.g., **e uramu helai**,
helai e uramu, } he wants to sit down.

Editor's Note.—I would prefer to regard **helai** in the above examples as a verbal noun, the object of **e uramu**. It is to be noted that, although **ura** has the form of an intransitive verb and does not take the accusative pronoun suffixes, it is frequently used as a transitive verb ;

e.g., **ikoko na uramu**, I want some nails ;

na uramu oi, I want you.

5. **banava**, to think mistakenly, is an auxiliary verb which is invariable and does not take the particles. It is always followed by the appropriate part of the verb **to**, to say, which is usually placed at the end of the sentence ;

e.g., **lau banava baine henigu nato**, I thought he would give it to me (but he didn't) ;

ia banava baine gui eto, he thought he would embark (but he didn't).

6. **ha**, **me**, **vasi**. These three auxiliaries express position or movement.

ha means to go to a distance, or to be at a distance, from both the speaker and the person spoken to ;

me means to come to the speaker, or to be beside him ;

vasi means to go to the person spoken to, or to be beside him ;

e.g., **e ha karaia**, he did it at a distance,
 . or, he went to a distance to do it ;
e me karaia, he came here and did it,
 or, he did it here beside me ;
e vasi karaia, he went to you and did it,
 or, he did it beside you.

Notes.—(1) The above auxiliary **ha** must not be confused with the causative prefix **ha-** referred to in the section on Compound Verbs.

(2) **me** is also sometimes used to indicate the present tense ;

e.g., **e me utua**, he is cutting it.

(3) **vasi** can also be used as an independent verb meaning movement towards the person spoken to ;

e.g., **baina vasi**, I will come to you.

* Infinitive of Purpose.

C. Impersonal Verbs.

1. **lasihi-a**, to be absent, is preceded by the nominative without a verbal particle, and either with or without the auxiliary **na** or **be**. The plural, for both persons and things, is **lasihidia**;

- e.g., **tauna na lasihia**, the man is not here;
taunimanima lasihidia, there are no people here;
vanaḡi na lasihidia, the canoes are not here.

Editor's Note.—I follow Messrs. Turner and Clark in classifying this as an Impersonal Verb, but they appear to have overlooked that it can be used in the 1st and 2nd persons also;

- e.g., **nama, to oi lasihimu**, I came but you were not here.
 It would probably be better to regard it as an Irregular Verb.

2. **mia**, to remain, is sometimes used as **lasihia** is used;

- e.g., **ḡauna mia**, the thing is still where it was.

But it can also be used with third person particles, particularly in the future and imperative;

- e.g., **baine mia**, let it remain where it is.
 It is never used with 1st or 2nd person particles.

D. Compound Verbs.

1. Verbs may be compounded with other verbs or with adverbs to form compound verbs. The accusative pronoun suffix is attached to the first part of the compound verb, but the "continuous time" suffixes **-mu** and **-va** are attached to the second part;

- e.g., **e helaia-tao**, he sat on it (to keep it down);
e helaia-taomu, he is sitting on it;
e helaia-taova, he was sitting on it.

The use of such compounds is very common, and under such verbs as **abi-a**, to get, **ato-a**, to put, and **kara-ia**, to make, a very large number will be found in the Dictionary.

2. Compound verbs may be formed by suffixing **-lai-a** (in a few cases **-rai-a**) to a verb-base. Added to intransitive verbs, it makes them transitive. Added to transitive verbs, it enables them to take an indirect as well as a direct object. In some cases the indirect object points to the instrument or agency of the action, the suffix corresponding in meaning to the English preposition "with."

- e.g., **io maḡani na gwadalala**, I pierced the wallaby with a spear; (**gwada-ia**, to pierce).

In other cases, the suffix appears to correspond in meaning to the English "about";

- e.g., **vanaḡi memero na e hamaorolaidia**, he told the boys about the canoe; (**hamaoro-a**, to tell).

This significance also applies in the case of some intransitive verbs;

- e.g., **biaguna e maumaurala**, he grumbled about his master; (**maumau**, to grumble).

In other cases in which this suffix is added to an intransitive verb, it appears to correspond to the English non-instrumental "with";

- e.g., **e mailala**, he brought it, (i.e., came with it; **mai**, to come).

In a few cases this suffix takes the form **-hai-a**;

- e.g., **e laohaia**, he took it, (i.e., went with it; **lao**, to go).

3. Compound verbs may be formed by suffixing **-tani-a** to certain verb-bases. This suffix indicates motion away from;

- e.g., **e rakatanigu**, he left me (lit. walked away from me);
e heautanidia, he ran away from them;
e guitania, he sailed away from him (by canoe);
e dihotania, she went down from him (used of a woman deserting her husband).

4. Verbs may be formed by prefixing **ha-** to other parts of speech, generally adjectives. This **ha-** is causative in effect;

e.g., **gœva**, clean; **hagœva-ia**, to cause to be clean (i.e., to cleanse).

Sometimes the meanings of these compounds are metaphorical extensions of the literal meanings;

e.g., **hanamoa**, to praise, from **namo**, good;

hamauria, to save, from **mauri**, life.

E. Special Usages.

The following special usages should be carefully noted;

1. Verbs referring to hunger, cold, sickness, etc.

e hitologumu, I am hungry (lit. it hungers me).

Similarly:—

e goreregumu, I am ill;

e kerugumu, I am cold.

Other objective suffixes can be used similarly.

2. Verbs expressing feelings, e.g., of fear, shame or desire.

ia ikarana urana e uramu, he wishes to do it;

e davaria hemaraina e hemaraimu, he is ashamed of having been discovered:

ina ruma kwahina e kwahimu, he has respect for this house;

lau garigu e garimu, he is afraid of me.

5. THE NOUN.

Nouns may be either primitive (as **au**, tree; **nadi**, stone) or derivative. Derivative nouns may be derived either from adjectives or verbs.

Abstract nouns may be derived from adjectives without change in the form of the word;

e.g., **goada**, adj., strong; **goada**, noun, strength;

dika, adj., bad; **dika**, noun, badness.

Nouns may be derived from verbs in the following ways:—

(1) Without change to the form of the word;

e.g., **doko**, to stop; **doko**, the end;

dogo, to anchor; **dogo**, an anchor.

(2) By prefixing **i-** to the verb-base;

e.g., **gui-a**, to tie; **igui**, a bundle;

lapa-ia, to slash; **ilapa**, a long knife (for grass cutting).

(3) By prefixing **he-** to the verb-base;

e.g., **kaha-ia**, to help; **hekaha**, help;

nari-a, to care; **henari**, care;

regu-a, to feed; **heregu**, sustenance.

When the verb is compounded from the causative prefix **ha-**, the **he-** is infixed following the **ha-**,

e.g., **diba**, to know; **hadiba-ia**, to teach; **hahediba**, teaching;

mauri, life; **hamauri-a**, to save; **hahemaui**, salvation.

(4) By duplication of the verb-base;

- e.g., **tore-a**, to write; **toretore**, the act of writing;
rua-ia, to dig; **ruarua**, the act of digging;
lapa-ia, to cut; **lapalapa**, the act of cutting; cf. **ilapa**, a long knife.

Note.—The original meaning of **tore-a** was “to tattoo,” but it is now commonly used for “to write.”

Duplication of nouns may give (a) a diminutive significance;

- e.g., **kekeni**, girl; **kekeni-kekeni**, little girl;

or (b) a collective significance;

- e.g., **hua**, one banana fruit; **huahua**, fruit in general.

There is no grammatical GENDER in Motu. Natural gender may be indicated by using the nouns **maruane**, male, **hahine**, female, in the Possessive case (q.v.).

In most cases NUMBER does not effect the form of the noun, e.g., **hisiu**, star, or stars. Generally the number is indicated by the context or by the form of some other word or suffix in the sentence. In cases of ambiguity, a quantitative adjective, such as **ta**, one, **haida**, some, **momo**, many, may be used; or **na** (sing), **dia** (plural), may be used as definite articles.

As noted in Section 1, a very few nouns indicate number by accent;

- e.g., **hahine**, woman; **háhine**, women;
kekeni, girl; **kékeni**, girls.

A few nouns have the first syllable duplicated to indicate the plural;

- e.g., **tau**, man; **tatau**, men;
mero, boy; **memero**, boys.

Note.—It is probable that those nouns in which plural is now indicated by accent originally came under this duplication rule. The singular for woman was probably **hane**, and for girl, **kene**. The former is still used in the idiom **hane Motu**, a Motu woman, **hane Maiva**, a Maiva woman, etc. The latter, east of Taurama Head, survives in a duplicated form as **kenekene**, girl; **kekene**, girls.

Two irregular plurals should be noted:—

- tauhau**, youth; plural, **uhau**;
haneulato, adolescent girl; plural, **ulato**.

CASE is indicated in a variety of ways, which will now be described.

The NOMINATIVE is the case of the Subject of the Sentence. Generally it stands first in the sentence; but, if there is any doubt, the particle **na** will be added if the verb is an intransitive one, and **ese** or **se** if it is a transitive one;

- e.g., **tau na vada ela**, the man has gone;
ruma na vada e ore, the house is finished;
hahine ese natuna e ubudiamu, the woman feeds her children;
sisia ese boroma e koria, the dog bit the pig.

The VOCATIVE is shown by **e** in entreaty or prayer, or in calling out a name; or by **o** in crying or distress;

- e.g., **Lahui e**, or **e Lahui e**, (calling a man named Lahui);
Tamagu e, O my father (in entreaty);
Tamagu o, or **O tamagu o**, (in distress).

The ACCUSATIVE is the case of the Object. The Object generally follows the Subject and precedes the Predicate. The accusative-pronoun suffixes are added to the verb even when there is a noun as object; they serve to indicate the number of the object;

e.g., **hahine ese natuna e ubu-a**, the woman fed her child;
hahine ese natuna e ubu-dia, the woman fed her children.

In the singular these suffixes are always added. In the plural, they are used only for living creatures; for inanimate objects, the verb-base is used without any suffix;

e.g., **kekeni ese nadi e gogo**, the girls gathered stones.

When it is desired to emphasize the object rather than the subject, the object may precede the subject in the sentence. In such cases the subject is indicated by **ese**, and the object by **na**;

e.g., normally,

sisia ese boroma e koria, the dog bit the pig;

but, if the speaker's interest is in the pig rather than the dog,

boroma na sisia ese e koria, the dog bit the pig.

The DATIVE is the case of the Indirect Object. The following verbs take two objects—direct and indirect:—

heni-a, to give; verbs using **henia** as an auxiliary; and verbs compounded with the suffix **-laia**. The verbs **hamaoro-a**, to tell, and **hadiba-ia**, to teach, may also take two objects; but, more commonly, when it is desired that they should do so, the suffix **-laia** is added to them.

In all these cases, the accusative-pronoun suffix agrees with the Indirect Object;

e.g., **tau ese mero na buka e henia**, the man gave the boy a book;
 or, if it is desired to emphasize the book rather than the boy,

tau ese buka mero na e henia, the man gave the boy a book.

In the next example the subject is **ia**, he, understood;

sivarai ta memero e hamaorodia, he told the boys a story.

With all other verbs the dative is expressed by a postposition (the Motu equivalent of an English preposition) governing the Indirect Object, while the accusative-pronoun suffix agrees with the Direct Object;

e.g., **sisia na hanua lohiana enai ba siaidia**, send the dogs to the village chief.

(**enai** here corresponds to the English preposition "to," but as it follows the noun it governs it is described as a postposition.)

The GENITIVE or POSSESSIVE case is expressed in two ways:—

(1) By the Possessive Adjectives, **ena**, his, her, its, and **edia**, their, which precede the name of the thing possessed;

e.g., **una tau ena ruma**, that man's house;

hahine edia kiapa, the women's string bags.

(2) By suffixing **-na**, his, her, its, or **-dia**, their, to the name of the person or thing "possessed." This construction is used in connection with parts of the body, personal and other intimate relationships, and nouns of location;

- e.g., **mero sinana**, the boy's mother;
 boroma kwarana, the pig's head;
 boroma kwaradia, pigs' heads;
 hahine natuna, the woman's child or children;
 ruma lalona, the inside of the house;
 maua latana, the top of the box;
 maua anina, the contents of the box.

As will be noticed from the fourth example, the number of the suffix depends on the "possessor," not on the "possessed"; "woman" being singular, the singular suffix is used, whether her offspring are one or many.

This construction is extended to cover many cases in which in English two nouns would be used in juxtaposition or joined by "of," as well as to cover meanings expressed in English by the **-er** suffix:

- e.g., **uda boromana**, bush pig;
 boroma maruanena, male pig;
 boroma hahinena, female pig;
 au kerumana, the shade of the tree;
 hanua tauna, villager;
 hanua taudia, villagers.

It will be noticed from the last two examples that the rule given for the true possessive is now reversed; in cases such as this, the number of the suffix depends on the "possessed," not on the "possessor."

The same construction can also be used with derivative nouns:

- e.g., **hekaha tauna**, a helper;
 hahediba taudia, teachers;
 toretore ġauna, a thing to write with;
 ruarua ġaudia, digging implements.

It can also be used with abstract nouns derived from adjectives:

- e.g., **goada tauna**, a strong man (lit. a man of strength).

A closely similar construction is that in which the "infinitive of purpose" takes the place of the first noun:

- e.g., **iutuna ġauna**, a thing to cut it with.

The construction may be still further extended to the first and second persons, using the appropriate personal suffixes:

- e.g., **hanua taumui e**, you village people;
 dika taugu, (I am) a bad man,
 kavakava hahinemai, (we are) foolish women;
 idurumu taugu, (I am) your helper.

Notes.—(1) When **tau-** is used in the above construction, **taudia** is common gender, the masculine form being **tataudia**.

(2) When in this construction one noun is singular and the other plural, the suffix may be either singular or plural according to the emphasis desired.

- e.g., if the emphasis is on the canoe,
 vanagi larana, the sails of the canoe;
 but, if the emphasis is on the sails,
 vanagi laradia, the sails of the canoe.

(3) In a few border-line cases, either of the two forms of the possessive may be used :—

e.g., **kekeni ramina**, or, **kekeni ena rami**, the girl's grass-skirt.

(4) In some other cases, the two forms differentiate two meanings;

e.g., **Morea sivaraina**, Morea's story (i.e., the story about Morea);

Morea ena sivarai, Morea's story (i.e., the story told by Morea).

6. THE PRONOUN.

The Personal Pronoun has already been dealt with in Section 2. The following notes deal with the remaining pronouns :—

1. Interrogative :—

Daika ? Who ? Plural, **Daidia ?**

Daika ena ? Whose ? Plural, **Daidia edia ?**

Dahaka ? What ?

Edana ? Which ?

Edena ta ? Which other ?

Ede a ? With which ? or By which ?

Ede amo ? Whence ?

Note the following very important idiom :—

Ladamu be daika ? What is your name ? (lit. Who is your name ?)

The answer would be :—

Ladagu na Vagi, My name is **Vagi**.

If no answer were given at the first time of asking, impatience would be shown by varying the form of the question to **Ladamu na daika ?** Similarly, **Oi be daika ?** Who are you ? is a pure question; **Oi na daika ?** indicates impatience. **Oi daika ?** is an invitation to a quarrel.

2. Relative :—

There are no relative pronouns in Motu, but the idiom is expressed by a clause followed by **tauna**, **hahinena**, or **gauna**, or their plurals ;.

e.g., **sisia e alaia tauna**, the man who killed the dog;

umai e vara gaudia, the things which grew in the garden.

In the plural, **taudia** is common gender, the masculine form being **tataudia**.

Note.—The Interrogative Pronoun is never used as a Relative.

3. Demonstrative :—

ina, this; **ini**, these; (beside the speaker);

ena, that; **ene**, those; (beside the person spoken to);

una, that; **unu**, those; (away from both speaker and spoken to).

The distinction between **ena**, **ene**, and **una**, **unu**, is one that has no equivalent in English, and must be carefully noted.

4. Distributive :—

ta ta, each

daika daika ? who ?

e.g.,

ta ta ena ruma ena ruma ela, each went to his own house;
daika daika baela ? who will go ? (i.e., which individuals ?)

In sharing or dividing, the number is repeated and **amo** added;

e.g.,

rua rua amo, two each (of things):
rarua rarua amo, two by two (of persons).

Note also :—

ita ta, ai ta, one of us;
umui ta, one of you;
idia ta, one of them.

5. Indefinite :—

See Quantitative Adjectives (b) Indefinite.

7. THE ADJECTIVE.

1. Qualitative :—

The qualitative adjective follows the noun it qualifies, and may be either indefinite or definite.

The indefinite form employs, in the singular, the simple form of the adjective, and, in the plural, a form obtained by duplicating the first syllable:

e.g., **dabua kurokuro**, white cloth;
au didika, bad trees.

The definite form employs the suffixes **-na** and **-dia**, to indicate the number and to serve as definite articles;

e.g., **dabua kurokurona**, the white cloth;
au dikadia, the bad trees;
tau namona, the good man;
reirei severadia, the thin boards.

The definite form is much the commoner of the two, and seems to be preferred by Motu speakers.

An alternative construction to the above is that already described under Nouns, in which the " adjective " is used as an abstract noun with a second noun in the genitive;

e.g., **dika tauna**, lit. man of badness, is an alternative to **tau dikana**.

This construction is especially favoured in the 1st and 2nd persons;

e.g., **ai na dika taumai**, we are bad men;
umui na dağedage taumui, you are fierce men.

The adjectival construction is not impossible, however;

e.g., **lau na natumu dikana**, I am your bad son.

Duplication of an adjective usually intensifies the quality;

e.g., **kuro**, whitish; **kurokuro**, white;
goeva, clean; **goevagoeva**, very clean.

With some adjectives, however, duplication minimises the quality;

e.g., **auka**, hard; **auka-auka**, not so hard;
metau, heavy; **metau-metau**, not so heavy.

There does not seem to be any rule to guide us as to which are intensified and which minimised.

The duplicated forms of **namo**, good, and **dika**, bad, cannot be used as adjectives, but only as adverbs. The intensified forms of these adjectives are **namo herea**, very good, and **dika rohoroho**, very bad.

-ka suffixed to the adjective always intensifies the quality, while **mia** before the adjective detracts from the quality.

Note the following series as examples :—

- (1) **mia kuro**, greyish; **kuro**, whitish; **kurokuro**, white; **kuroka-kuroka**, dazzling white;
 (2) **negari-negari**, very clear (of water); **negari**, clear; **duhuduhu**, slightly cloudy; **mia duhu**, cloudy; **duhu**, muddy; **duhuka-duhuka**, very muddy.

There are no Comparative and Superlative forms of adjectives in Motu. Consequently, the only way in which such a sentence as

This is better than that

can be expressed is by some circumlocution, such as

Ina na namo herea, una na dia namo,

This is very good, that is not good;

or—

Ina na namo herea, una na mia namo mo,

This is very good, that is only fairly good.

In addition **herea**, very, **herea-ia**, to exceed, **hereadae**, excellent, and **goevadae**, perfect, may be used in forming such circumlocutions.

2. Quantitative :—

Quantitative Adjectives also follow the noun, and may be either Definite or Indefinite.

(a) Definite.

- | | | |
|----------------|------------------------|-----------------------|
| 1, ta | 6, tauratoi | 11, gwauta-ta |
| 2, rua | 7, hitu | 12, gwauta-rua |
| 3, toi | 8, taurahani | etc. |
| 4, hani | 9, taurahani-ta | |
| 5, ima | 10, gwauta | |

20, **ruahui**, is an elision of **rua ahui**

21, **ruahui-ta** 22, **ruahui-rua** 23, **ruahui-toi**, etc.

- | | |
|--------------------------|------------------------------|
| 30, toi-ahui | 70, hitu-ahui |
| 40, hari-ahui | 80, taurahani-ahui |
| 50, imahui | 90, taurahani-ta-ahui |
| 60, tauratoi-ahui | 100, sinahu-ta |

101, **sinahu-ta dikoana ta**, or, **sinahu-ta mai ta**

102, **sinahu-ta dikoana rua**, or, **sinahu-ta mai rua**

etc.

200, **sinahu-rua** 300, **sinahu-toi**, etc.

1,000, **daha-ta** 2,000, **daha-rua**, etc.

10,000, **gerebu-ta** 20,000, **gerebu-rua**, etc.

100,000, **domaga-ta**.

In counting persons, the numbers from two to eight have special forms as follows :—

2, raru	
3, tatoi	
4, hahani	Similarly :—
5, laima	12, gwauta-raru
6, tatauratoi	13, gwauta-tatoi
7, hahitu	etc.
8, tataurahani .	

Notes.—(1) The special forms for six and eight are not used by all Motuans.

(2) The form **laima** probably originated at a time when the word for five was **lima** (as it is in some other Melanesian languages), and the special form was **lalima**.

The suffix **-osi** may be added to either series of numbers, acting more or less as a definite article, thus :—

things	persons
ruaosi , the two of them ;	raruosi , the two of them ;
toiosi , the three of them ;	tatoisi , the three of them ;
	etc.

Hona following the numbers signifies “ only,” thus :—

things	persons
rua hona , two only ;	raru hona , two only ;
toi hona , three only ;	tatoi hona , three only ;
	etc.

“ One only ” is **tamona**.

Some Motuans say that in sixty, eighty and ninety, **ahui** is not used. For these three numbers they use : 60, **rabu tauratoi** ; 80, **rabu taurahani** ; 90, **rabu taurahani-ta**. But, if this was the original usage, it is not now adhered to by the younger generation of Motuans.

The villages east of Taurama Head use **rabu** for all tens, thus : 10, **rabu-ta** ; 20, **rabu-rua** ; 30, **rabu-toi**, etc. These villages also do not use **hitu**, but say **tauratoi-ta** for seven, and **rabu-tauratoi-ta** for seventy.

Fish, pigs and wallaby are counted by the ordinary numbers to 9 ; 10 is **bara-ta** ; 20, **bara-rua** ; but after 29 the ordinary number series is reverted to, i.e., **toi-ahui**, etc.

Coconuts are counted by **varo**, strings, thus : 10 coconuts, **varo-ta** ; 20, **varo-rua**, etc.

A special series is used for counting long articles, such as spears, poles, trees, houses and canoes. From 1 to 9, **au-** (tree) is prefixed to the ordinary number series, thus :—

auta, **aurua**, **autoi**, **auhani**, etc.

10, **adara-ta** ; 11, **adarata-auta**, etc.

20, **rabu-rua** ; 30, **toi-ahui** ; 40, **hari-ahui** ; 50, **imahui** ; 60, **rabu-tauratoi** ; 70, **hitu-ahui** ; 80, **rabu-taurahani** ; 90, **rabu-taurahani-ta** ; 100, **sinahu-ta**.

The ordinal numbers are as follows :—

	things	persons
1st	gini gunana	gini gunana
2nd	iharuana	ihararuana

3rd	ihatoina	ihatatoina
4th	ihahanina	ihahahanina
5th	ihaimana	ihalaimana
	etc.	etc.
Last	gini gabena	gini gabena.

(b) Indefinite.

ta , any	haida , some
dia ta , none	hidaosi , some (things)
idau ta , a different one	hahidaosi , some (people)
ma ta , another	momo , many (things)
ta ta , a few	hoho , many (persons and things)
gadoi , few	dia hoho , not many
kwabudia , a few	diagau , many
kwabukwabudia , a very few	hutuma , very many (persons)
	logora , every one.

As in English, all these Indefinite Quantitative Adjectives can also be used as Indefinite Pronouns.

ibou-, all, and **idoi-**, the whole, both take the suffixes **-na** and **-dia**; and when used as pronouns can also take the 1st and 2nd person suffixes, **-gu**, **-mu**, **-da**, **-mai**, **-mui**. They are always followed by **ai**:

e.g., **hanua idoinai**, the whole village;
hanua idoidiai, the whole of the villages:
hanua iboudiai, all the villages:
iboumui-ai ba raka, all of you will walk.

3. Interrogative :—

Daika ena ? Whose ? Plural, **Daidia edia ?**

Dahaka ? What ?

Edana ? Which ? Plural, **Ede ?**

can be used as adjectives as well as pronouns.

4. Demonstrative :—

Ina, **ena**, **una**, and their plurals, **ini**, **ene**, **unu**, already tabulated as Demonstrative Pronouns, can also be used as Demonstrative Adjectives. When so used, they precede the noun they qualify:

e.g., (1) **Ina na daika ena boroma ?** This is whose pig ?

In this example **ina** is a Demonstrative Pronoun and **daika ena** an Interrogative Adjective.

(2) **Ina boroma be daika ena ?** This pig is whose ?

In this example **ina** is a Demonstrative Adjective and **daika ena** an Interrogative Pronoun.

5. Possessive :—

As with the Possessive Case of Nouns, there are two forms, a general and a special.

(1) General. The general form is as follows :—

Singular.	Plural.
egu , my	eda , our (incl.)
	emai , our (excl.)
emu , thy	emui , your
ena , his, her, its	edia , their

e.g., **ina na egu boroma**, this is my pig.

For emphasis, the forms given in Section 2 for the Possessive Case of the Personal Pronoun may be used, i.e., **lau-egu**, **oi-emu**, etc.:

e.g., **ina na lau-egu boroma**, this is *my* pig.

For all kinds of food and drink, **a** replaces **e** in the above forms:

e.g., **agu biku**, my banana, or bananas;
amui gwarume, your fish.

Note.—**uru**, generation, may take either **a** or **e**;

e.g., **ana uru** or **ena uru**, his generation.

(2) Special. The special form, for all parts of the body, and personal relationships and attributes, consists of the suffixes **-gu**, **-mu**, **-na**, **-da**, **-mai**, **-mui**, **-dia**;

Singular.	Plural.
imagu , my hand(s)	imada , our hands (incl.)
	imamai , our hands (excl.)
imamu , thy hand(s)	imamui , your hands
imana , his hand(s)	imadia , their hands
etc.	

For emphasis, the nominative personal pronoun may precede these forms;

e.g., **lau imagu**, **oi imamu**, etc.

Note these further examples :—

aegu, my leg or legs;
bogamu, thy stomach;
lalona, his or her mind;
turada, our friend or friends (incl.);
sinamai, our mother (excl.);
tamamui, your father;
natudia, their child or children.

The number of the noun, in cases where it is ambiguous, will generally be indicated by the accusative-pronoun suffix to the verb.

Note.—**Inai**, enemy, may either follow this special usage or take the form for food;

e.g., **inaigu** or **agu inai**, my enemy or enemies.

6. The Article :—

There are no words in Motu corresponding to the Indefinite Article, **a**, **an**, or the Definite Article, **the**: but in some instances there are words

and suffixes that appear to perform the functions of those articles. Some of these have already been referred to.

ta, one, is often used where in English we should use the Indefinite Article;

e.g., **tau ta varani ema**, a man came yesterday.

As already noted, the suffix **-osi** has, in certain cases, the significance of a Definite Article; **na** and **dia** may also be used where in English we should use "the";

e.g., **tau na be maimu**, the man is coming;

gau dia vada na davari, I have found the things.

Hari, now, is often used with the significance of a Definite Article;

e.g., **hari kekeni**, the girl mentioned, or seen, today.

Varani, yesterday, and **vane'ai**, the other day, may be similarly used;

e.g., **varani boroma**, the pig seen yesterday;

vane'ai magani, the wallaby seen the other day.

8. THE ADVERB.

(a) Of Manner.

like this, **iniheto**; **inihetomana**; **ini** ————— **toma***;

like that (beside you), **eneheto**; **enehetomana**; **ene** ————— **toma**;

like that (yonder), **unuheto**; **unuhetomana**; **unu** ————— **toma**;

whatever, **ini unu**;

as, **na heto**; **hegeregerena**.

*e.g., **ini e karala toma**, he did it like this.

hata, once; **harua**, twice; **hatoi**, thrice;

lou, again; **loulou**, again and again;

hanaihanai, continually, eternally;

vaia, also **vaevae**, habitually.

Many qualitative adjectives can be used without change of form as adverbs of manner;

e.g., **haraga**, quick (adj.), quickly (adv.);

goeva, clean (adj.), cleanly (adv.).

Duplication of the adverb generally intensifies the quality;

e.g., **e raka haraga**, he walked quickly;

e raka haraga-haraga, he walked very quickly;

but there are exceptions as noted under Adjectives.

Note on **namonamo** and **dikadika**: As already noted under adjectives, these duplicated forms of **namo** and **dika** are adverbs only. But they do not, as might be expected, mean "well" and "badly."

namonamo means "carefully";

e.g., **e karala namonamo**, he did it carefully;

cf., **e karala goevagoeva**, he did it well (lit. cleanly).

dikadika means "badly" only in the sense in which it is sometimes used in English, of "exceedingly";

e.g., **e ura dikadikamu bainela**, he wants badly to go
(note also use of future in place of infinitive).
For "he did it badly," a Motuan would probably say
e hadikaia, he spoiled it.

(b) **Of Time.**

hari, also **harihari**, now;
hari ina neganai, just now;
varani, yesterday;
kerukeru, tomorrow;
vanegai, the day before yesterday, or, the day after tomorrow (also
used indefinitely for "a few days ago");
varani vanegai, at some past time (indefinite);
kerukeru vanegai, at some future time (indefinite);
valnananegai, three days ago or hence;
unananegai, four days ago or hence;
do, still, yet;
dohore, not yet, presently;
guna, also **gunaguna**, first;
dokonai, last.

(c) **Of Place.**

Here. **inai**; **binai** (contracted from **be inai**); **heina** (answering
a question); **o ina** (following a pronoun); **iniseni** (indefinite);
iniseni ai (definitely marking the place).

There (beside you). **enai**; **benai** (**be enai**); **heena**; **o ena**; **eneseni**;
eneseni ai.

There (yonder). **unai**; **bunai** (**be unai**); **heuna**; **o una**; **unuseni**;
unuseni ai.

Wherever. **Ini unu**.

Everywhere. **Gabu iboudiai**.

Inside, **lalomai**.

Outside, **murimuri ai**.

Above, **atai ai**.

Below, **henu ai**.

In addition to the above, a number of Postpositions (q.v.) can also
be used as Adverbs of Place.

(d) **Of Degree.**

mia, less;

herea, also **diagau**, very;

dikadika, also **masemase**, exceedingly;

hereadae, also **herea mikamika**, excellently;

goevadae, perfectly;

vaitani, also **guguru**, completely.

(e) Of Reason.

taunabinai	} therefore.
taunabenai	
taunnabunai	

(f) Of Affirmation, Negation and Doubt.

oibe, yes;

io, yes (in answer to a call);

e, i, or (east of Taurama Head) o, colloquial or affectionate assen

lasi, no;

asi, not, also dia, not;

momokani, certainly, truly;

reana, perhaps; plural, readia;

sedira, "I'm not sure,"; occasionally, isedira.

(g) Of Interrogation.

A question is generally indicated by inflection of the voice, but the following may also be used at the end of the question :—

a ? for any question;

ani ? when an affirmative answer is expected.

e.g., mai amui aniani a ? have you any food ?

mai amui aniani ani ? you have some food, haven't you ?

How ? Edeheto ? Ede ————— toma ?

When ? Edana negai ? Aidana negai ? (jeeringly).

Where ? Ede ? Edeseni ? (general). Edeseni ai ? (in particular).

Bedaina ? pl. Bedaidia ? (of persons only).

Why ? Dahaka dainai ? Badina be dahaka ? Edeheto ?

Examples:—

Gorere tauna be edeheto ? How is the sick man ?

Ede baine karaia toma ? How will he do it ?

Edana negai baoma ? When will you come ?

Ede bo laomu ? Where are you going ?

Mero na edeseni ? Hanuai. Edeseni ai ? Vagi ena rumai.

Where is the boy ? In the village. Whereabouts ? In Vagi's house.

Dahaka dainai o kara kavamu ?

Badina be dahaka o kara kavamu ?

O kara kavamu badina be dahaka ?

} Why are you acting so foolishly ?

Edeheto to hamaorogu ? Why did not you tell me ?

(h) Relative.

There are no Relative Adverbs in Motu. Constructions similar to those already noted as taking the place of Relative Pronouns are used, i.e., clauses followed by **gabuna** (place), **negana** (time), **badina** (reason), and their plurals;

e.g., **boroma e mase gabuna**, the place where the pig died;
lagatoi ema negadia, the times when the trading canoes came;
ena mai badina, the reason why he came (lit. the reason of his coming).

9. THE POSTPOSITION.

Postpositions are Motu words that do the work that is done in English by Prepositions, but which, instead of preceding the nouns or noun-equivalents with which they are associated, as in English and other European languages, follow them; hence their name.

ai, in, on, at, from.

This basic postposition is used by itself, with one or other of the meanings given above; and it can also be suffixed to a number of other words, generally nouns of location, to form what may be described as Compound Postpositions. One or other of the personal suffixes (**-gu**, **-mu**, **-na**, **-da**, **-mai**, **-mui**, **-dia**) follows the word with which **ai** is compounded, and is itself followed by the **ai**. In the case of the third person suffixes, singular and plural, the suffix and **ai** are elided; thus **-na ai** becomes **-nai** and **-dia ai** becomes **-diai**. Similarly, in the 1st person plural inclusive, **-da ai** becomes **-dai**. In the following list, these compound postpositions are shown in their person singular form, except for the last two, which, from their nature, cannot be used in the singular and are therefore given in their third person plural form:—

lalonai, inside;
murimurinaï, outside;
murinaï, behind;
vairanaï, in front (from **vaira**, face);
henunaï, below;
daenai, above;
latanai, on;
dekenai, beside, at (persons only);
dekedekenai, close beside (persons only);
badi badinaï, beside (persons or things);
enai, beside, at, to (persons only);
inikahanaï, this side of;
enekahanaï, on your side of;
unukahanaï, on the other side of;
dainai, also **bagunaï**, because of, for the sake of;
padadiai, also **ihuadiai**, between;
bogaragidiai, among, in the midst of.

Examples:—

kone ai, on the beach;
davarai, in the sea; (elided from **davara ai**);
maua lalonai, in the box;

maua latanaï, on the box;
hanua murimurinaï, outside the village;
lau dekegu-ai, beside me;
sinavai unukahanaï, on the other side of the river
umui daimui-ai, because of you;
du padadiaï, between the piles.

The following postpositions take the personal suffixes but not **ai** :—
totona, for the purpose of; (syn. **helaoreana**);
dekena, to towards; (of persons only).

Examples :—

gadara totona ama, we came for the purpose of playing;
biagumu dekena baola, go to your master.

Note that when “to” or “towards” refers to a place, not a person, no postposition is used at all;

e.g., **hanua baola**, go to the village.

The following postpositions remain to be noted :—

a, from, by, with, (instrument);
amo, from, (of direction—places);
ena amo, from, (of direction—persons);
ida, with, accompanying, (non-instrumental).

Examples :—

Hanuabada amo nama, I came from Hanuabada;
Gavana ena amo nama, I came from the Governor;
Io a na gwadaia, I pierced it with a spear;
Memero ida baita haoda, We will go fishing with the boys.

Note.—Many Motuans do not recognise the distinction between **amo** and **a**. Some use them indiscriminately; some use **amo** for both meanings; some of the villages east of Taurama Head use **a** for both meanings. But the distinction between instrumental **a** or **amo** and the non-instrumental **ida** is strictly maintained and should be carefully noted, as either may be the equivalent of English “with.”

10. THE CONJUNCTION.

(a) Co-ordinate.

bona, and, (joining clauses);
mai, and, (joining words and phrases);
ma, and, in the sense of “and in addition,” moreover;
benā, and, then;
a, but (of comparison);
to, but (of explanation);
eiava, or.

(b) Subordinate.

ema bona, until, (of events in the past);

ela bona, until, (of events in the future);

badina, also **badina be**, and **madi be**, because.

(Note.—Some Motuans reject **madi be** as a corruption.)

The above are all used as in English; but those that now follow require special notes as to their usage.

ena be ————— **to**, though;

Ena be introduces the subordinate clause, and **to** the principal clause.

The subordinate clause must always come first;

e.g., **Ena be baine alagu to baina abidadama henia**;

Though he slay me, yet will I trust him.

garina, lest.

This comes at the end of the subordinate clause it “introduces”;

e.g., **Basio ania, ba mase garina**;

Do not eat it lest you die.

bema, if.

In most cases the use of the subjunctive mood renders a conjunction unnecessary in sentences in which, in English, a subordinate clause is introduced by “if.” But Motuans sometimes use the 3rd person subjunctive particle **bema** as a conjunction followed by a verb in the indicative mood. In such cases, the subordinate clause introduced by **bema** always precedes the principal clause.

11. THE INTERJECTION.

Are ! of fear;

Eke ! of surprise;

Ia ! of dissent, (pronounce **iya**);

Ihi ! of satisfaction at accomplishment, Ah!

Ina ! of disappointment or reproof, Oh!

Inai ! of amazement, Oh!

Madi ! of pity, Poor thing!

Madi o ! Alas!

Matona ! Well then! I told you so!

Matogana ! Well then! Who knows! (of ignorance);

Benaini ! That’s right! Never mind!

Hunama ! Gammon!

Vadaeni ! Enough! That’ll do! Never mind!

PART 2

SYNTAX

1. THE SIMPLE SENTENCE.

A number of typical simple sentences have already appeared in Part 1. All that need be done here is to summarise a few rules for the construction of these sentences.

1. The normal word order in Motu is : Subject—Object (or objects, if there are both direct and indirect ones)—Verb.

Occasionally, for emphasis, the Object may precede the Subject. For particles indicating Subject and Object in such cases, *see* Part 1, Section 5.

2. When the Subject is a Personal Pronoun, it is generally omitted, being inferred from the form of the verbal particle, but it may be included for emphasis, or to distinguish between singular and plural in the second and third persons.

3. Qualitative and Quantitative Adjectives follow the Noun they qualify. Interrogative, Demonstrative and Possessive Adjectives precede it.

4. Adjectives may be used as Predicates. In the plural of the present tense they duplicate their first syllable.

5. Adverbs of Manner derived from Qualitative Adjectives follow the Verb, and are so closely linked with it that the “continuous tense” suffixes **-mu** and **-va** are suffixed to the adverb, not to the verb.

Adverbs of Time precede the Verb.

The use of Adverbs of Interrogation is fully illustrated in Part 1, Section 8 (*g*). Note that **edeheto** comes at the beginning of the sentence when it means “why?”, and at the end of the sentence when it means “how?”

No fixed rule can be given for the remaining classes of adverbs.

6. Postpositions, as explained in Part 1, always follow the Noun they govern.

7. In asking a question, the order of the words in the sentence is not altered. The question is indicated either by the inflection of the voice, or by the use of **a?** or **ani?** (*see* Part 1, Section 8 (*g*)).

Note.—Negative questions are answered in a different manner in Motu from that in which they would be answered in English. Thus, the question—

Ia na asinema a ? Hasn't he come ?

would be either—

Oibe, meaning “Yes, he hasn't,”

or—

Lasi, vada ema, No, he has come.

2. COMPOUND SENTENCES.

These present no difficulty. As in English, they consist of two or more independent clauses linked together by a co-ordinate Conjunction;

e.g., **Mokona na mase, to ia ese e hamaurigu ;**
I nearly died, but he saved me.

3. COMPLEX SENTENCES.

(a) Adjectival Clauses.

Adjectival clauses are introduced by relative pronouns, and the construction used in Motu has been explained in Part 1, Section 6 (2). It is only necessary to give a few examples of its use;

e.g., **Boroma e alaia tauna na vada ema ;**
The man who killed the pig has come.
Dina siahuna ese umai e vara ġaudia vada e hadika ;
The sun's heat has spoiled the things that grew in the garden.

The nouns used in constructing these clauses need not necessarily be limited to **tauna**, **hahinena**, **ġauna** and their plurals. A large range of nouns can similarly be used;

e.g., **Biku e ani ore boromadla na vada e heau bolo ;**
The pigs that ate up the bananas have run away.
Habai e tauadae laulauna na vada e moru ;
The picture he hung on the wall has fallen.

Note.—It will be noticed that in three of the above examples **na** is used as a connective particle between the principal and subordinate clauses. This usage is very common in all types of Complex Sentences.

(b) Adverbial Clauses.

1. Clauses of Time :—

Five forms are to be noted, three in reference to present and past time and two in reference to future time :—

- (i) Present and Past, Simple. The personal suffixes are attached to the verb-base and followed by **ai** ;
e.g., **Mahutagu ai natugu e mase ;**
While I slept my child died.
- (ii) Present and Past, Continuous. The continuous forms of the verb are followed by **ai** ;
e.g., **Na mahutamu ai vadivadi e maimu ;**
Visitors are always coming when I am asleep.
Na diguvai tamagu ema ; (note elided **a**) ;
My father came while I was bathing.
- (iii) Present and Past, Definite. The time clause is followed by **neganai** or its plural ;
e.g., **E ġinidae neganai na noga ;**
I awoke when he arrived (i.e., at the moment or his arrival).

- (iv) Future, Simple. The time clause is followed by **ai na** ;
 e.g., **Lai baine namo ai na bae heau** ;
 When the wind is good, they will set sail.
Ia bainemai na baina hamaoroa ; (note elided a) ;
 When he comes I will tell him.
- (v) Future, Definite. The time clause is followed by **neganai na** ;
 e.g., **Lai baine namo neganai na bae heau** ;
 Immediately the wind becomes good, they will set sail.
Ia bainema neganai na baina hamaoroa ;
 The moment he comes I will tell him.

2. Clauses of Place :—

These have **gabunai**, place, following the clause, and the main predicate is always at the end of the sentence ;

- e.g., **E moru gabunai e rakatania** ;
 He left it where it fell.

3. Clauses of Cause :—

These are introduced by **badina**, **badina na**, **badina be**, or **madi be**. The subordinate clause may either precede or follow the principal clause ;

- e.g., **Na lolomu badina na ia taiana e kudima** ;
 I am shouting because he is deaf.

4. Clauses of Purpose :—

These have **totona** following the clause, which may either precede or follow the principal clause ;

- e.g., **Boroma ta ba henigu totona nama** ;
 I came in order that you might give me a pig.

Clauses of purpose are not common, however, in Motu, purpose being more often expressed by phrases embodying, in the case of transitive verbs, the infinitive of purpose, and, in the case of intransitive verbs, the simple verb-base. **Totona** may or may not be added to these phrases ;

- e.g., **Boroma iabina nama**, or, **Boroma iabina totona nama** ;
 I came to get the pig.
Ia na digu ela, or, **Ia na digu totona ela** ;
 He went to bathe.

The form without **totona** indicates a more definite expectation of achieving the purpose than that with it.

5. Clauses of Consequence :—

These are introduced by **bena** or **taunabinai** (also **taunabenai** and **taunabunai**), and follow the principal clause ;

- E siaigu bena nala** ;
 He sent me, so I went.
E dadabagu taunabinai na taimu ;
 He beat me and therefore I am crying.

6. Clauses of Concession :—

These are introduced by **ena be**, and are followed by the principal clause introduced by **to**. The subordinate clause must always come first;

e.g., **Ena be ba heau bofo, to baina davarimu ;**

Though you run away (lit. run lost), I shall find you.

7. Clauses of Condition :—

These are expressed by putting the verbs of *both the subordinate clause and the principal clause* in the Subjunctive Mood. The subordinate clause must always come first;

e.g., **Boma noia bema henimu ;**

If you beg him, he will give it to you.

In the negative,

Basioma noia, basinema henimu ;

If you do not beg him, he will not give it to you.

8. Clauses of Comparison :—

These have **na heto** or **hegeregerena** following the clause. **Hegeregerena** implies a closer and more literal resemblance than **na heto**. The subordinate clause may either precede or follow the principal clause;

e.g. **Ba durugu, kakagu o durua hegeregerena ;**

Help me as you helped my eldest brother.

Tamana ese natuna e bogadiahisi na heto, Iehova esa ia e matauraiaimu taudia unu e bogadiahisi tomamu ;

As a father pities his children, so the Lord pities them that fear him.

(c) Direct and Indirect Speech.

Direct Speech :—

Biagugu eto, Baina karaia ;

My master said, I will do it.

Indirect Speech :—

Biagugu eto baine karaia,

or, **Biagugu baine karaia eto ;**

My master said he would do it.

Indirect speech is frequently used in reporting isolated remarks; but in reporting a long speech, or in narrating a story, direct speech is generally used.

(d) Dependent Commands, Petitions and Questions.

Dependent Command :—

E hamaorodia kekeni ana bae henia ;

He told them to give the girl some food.

(Note again the use of the Motu Future in place of the English Infinitive, already referred to in Part I.)

Dependent Petition :—

E noia baine bamoā eto ;

He begged him that he might accompany him.

(Note the use of **eto** here, as in Indirect Speech.)

Dependent Question :—

Oi dibamu ia be daika ?

Do you know who he is ?

A BASIC MOTU DICTIONARY

By

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FOREWORD

This short vocabulary of approximately 1,000 common words has been prepared, at the request of the Department of Education of the Territory of Papua-New Guinea, for the convenience of those who require a smaller and more easily consulted vocabulary than the very comprehensive one prepared by Revs. R. L. Turner and J. B. Clark.

Entries have been kept as terse as possible, and grammatical labels have only been used in cases where there would otherwise be ambiguity.

In cases where nouns and verbs are normally used with personal suffixes, the third person singular form of the suffix is shown hyphenated to the noun or verb in question. With verbs, the presence or absence of this suffix indicates whether the verb is transitive or intransitive.

Numerals are not included in this vocabulary. The "Grammar" may be consulted for a list of them; but most Papuans nowadays are familiar with the English numerals.

P.C.



ENGLISH-MOTU

A.

a, an	ta
about (nearly)...	sisiva-na
above	atai ai
accuse	e habadelai-a
accusation	hahebade
act (noun)	kara
act (verb)	e kara
add	e habou-a
advice	sisiba
advise	e sisiba heni-a
afraid	e gari
after, afterwards	murinai, gabeai, gabeamo
afternoon	adorahi, dina gelo-na
again	lou
age (in years)	lagani
ago (of time)	vada ela
agree	lalo tamona
all	idoi-nai, ibou-diai
almost	mokona, kahira-kahira
alone	sibo-na
also	danu
although	ena be _____ to
always	nega idoi-nai
among	bogaragi-diai
and	mai, bona, ida
anger	badu
angry	e badu
another	ma ta
answer (noun)...	haere
answer (verb)	e haere
ant	dimairi (small black) birairo (soldier) mudumu (white)
appear (in sight)	e hedinarai
arm	ima
armlet (plaited)	gana
armshell	toea
arrow	diba
as (of comparison)	na heto
ashamed	e hemarai
ashes (of fire)	gahu
ask (intransitive)	e henanadai
ask (transitive)	e nanadai-a

at	...	...	...	...	ai
attack	...	...	...	...	e heatu heni-a
aunt	...	...	...	...	lala-na (father's sister)
					sina-na lahai-na (mother's sister)
away	...	...	...	...	-oho
axe	...	...	...	...	ira

B

back (of thing)	...	...	...	muri-na kaha-na
back (of person or animal)	...	...	...	doru-na
bad	...	...	...	dika
bag (as rice bag)	...	...	...	puse, iuda-uda
bag (string)	...	...	...	kiapa
bag (string, used as cradle)	...	...	...	ihui
bake (food)	...	...	...	e gabu-a
bake (pots)	...	...	...	e tunu-a
bamboo	...	...	...	baubau
banana (plant)	...	...	...	dui
banana (fruit)	...	...	...	biku
bandicoot	...	...	...	mada
bark (of tree)	...	...	...	kopi-na
bark (of dog)	...	...	...	e kwaru
basket	...	...	...	bosea
bat (animal)	...	...	...	sisiboi
bathe	...	...	...	e digu
battle	...	...	...	tuari
bay (geog.)	...	...	...	dogudogu
beach	...	...	...	kone
beads	...	...	...	ageva
beat (strike)	...	...	...	e bota-ia, e kwadi-a, e dadaba-ia.
beautiful	...	...	...	mai hairai-na
because...	...	...	...	badina, madi be
because of	...	...	...	dai-nai, bagu-nai
before (of place)	...	...	...	vaira-nai
before (of time)	...	...	...	guna
beg	...	...	...	e noi-a
beggar	...	...	...	noinoi tau-na, noi hegame tau-na
begin	...	...	...	e matama-ia
beginning	...	...	...	matama-na
behind	...	...	...	muri-nai
believe	...	...	...	e kamonai, e abi-a dae
bell	...	...	...	gaba
below	...	...	...	henu ai
beside	...	...	...	badi-nai, badibadi-nai
betel nut	...	...	...	buatau
between	...	...	...	ihua-diai, pada-diai
big	...	...	...	bada
bird	...	...	...	manu
bite	...	...	...	e kori-a

black ... ..	...	...	...	korema
blind (without sight) ...	...	...	...	mata kepulu
blood ... ..	...	...	...	rara
blow (of wind) ...	...	...	...	e toa
blunt ... ..	...	...	...	asi mata-na, asi gano-na, buru
board ... ..	...	...	...	reirei
boast ... ..	...	...	...	e heagi, e hekokoroku
body ... ..	...	...	...	tau ani-na
boil (intransitive) ...	...	...	...	e daidai
boil (transitive) ...	...	...	...	e nadu-a
bone ... ..	...	...	...	turia
born ... ..	...	...	...	e vara
borrow ... ..	...	...	...	e abi torehai
both ... ..	...	...	...	ruaosi (of things) raruosi (of people)
bottle ... ..	...	...	...	ka vabu (glass) ahu (gourd)
bottom ... ..	...	...	...	henu-nai, kunu-nai
bow (to bend down) ...	...	...	...	e toma diho, e igo diho
bow (for shooting arrows) ...	...	...	...	peva
box ... ..	...	...	...	maua
boy ... ..	...	...	...	mero; plural, memero
branch ... ..	...	...	...	rigi
brave ... ..	...	...	...	haheauka
break (intransitive) ...	...	...	...	e makohi
break (transitive) ...	...	...	...	e hamakohi-a
breathe ... ..	...	...	...	e laŋa
bridge ... ..	...	...	...	nese hanai
bright ... ..	...	...	...	hururu-hururu, kiama-kiama
bring ... ..	...	...	...	e mailai-a
broom ... ..	...	...	...	darodaro ŋau-na, buriki
brother (of a male) ...	...	...	...	tadi-na (younger); kaka-na (older)
brother (of a female) ...	...	...	...	taihu-na
build ... ..	...	...	...	e hagini-a, e hadai-a
bundle ... ..	...	...	...	ikumi
burn (intransitive) ...	...	...	...	e ara
burn (transitive) ...	...	...	...	e hara-ia, e dou-a
burst (intransitive) ...	...	...	...	e pou
burst (transitive) ...	...	...	...	e hapou-a
bury ... ..	...	...	...	e guri-a
bush (forest) ... ..	...	...	...	uda
but ... ..	...	...	...	a, to
butterfly ... ..	...	...	...	kaubebe
by (beside) ... ..	...	...	...	badibadi-nai
by (instrumental) ...	...	...	...	a, amo

C

call (noun) ... ..	...	...	...	boiboi
call (verb) ... ..	...	...	...	e boiri-a

call (to name)	...	...	...	e hatō-a
calm (of sea)	...	...	...	vea, gaima
canoe	...	...	...	vanagi
carefully	...	...	...	namonamo
carry	...	...	...	e hua-ia, e dibu-a, e gei-a, e ehe-a
cassowary	...	...	...	kokokoko
catch	...	...	...	e abi-a, e gobe-a
cause (noun)	...	...	...	badi-na
cause (verb)	...	...	...	e havara-ia
cave	...	...	...	kohua
certain (sure)	...	...	...	momokani
chair	...	...	...	helai gau-na
chase (verb)	...	...	...	e lulu-a, e hava-ia
cheap	...	...	...	dava-na maragi
chief (noun)	...	...	...	lohia, lohiabada
child	...	...	...	natu-na
choose	...	...	...	e abi-a hidi
church	...	...	...	dubu
claw	...	...	...	kahan
clay	...	...	...	raro
clean	...	...	...	goeva-goeva
clear (of water)	...	...	...	negari
clever	...	...	...	aonega
climb	...	...	...	e dara dae
clock	...	...	...	dina gau-na
close (shut)	...	...	...	e kou-a
close (near)	...	...	...	kahira-kahira
cloth, clothes	...	...	...	dabua
cloud	...	...	...	ori
coast	...	...	...	kone
coat	...	...	...	hahedoki
cockatoo	...	...	...	karai
coconut	...	...	...	niu
coconut oil	...	...	...	dehoro
cold	...	...	...	keru, keruma
comb	...	...	...	iduari
come	...	...	...	e mai-mu
come in	...	...	...	e raka vareai
come out	...	...	...	e raka lasi
company	...	...	...	orea
companion	...	...	...	bamona
complain	...	...	...	e maumau
completely	...	...	...	guguru, vaitani
cook (by boiling)	...	...	...	e nadu-a
cook (by baking)	...	...	...	e gabu-a
cool	...	...	...	keruma
corner	...	...	...	daiguni
cost	...	...	...	dava-na
count	...	...	...	e duahi-a

crab	...	...	...	...	bava, dubara
crack (noun)	...	...	...	...	maka, parara
crack (verb, transitive)	...	...	...	...	e haparara-ia
crack (intransitive)	...	...	...	...	e parara
crawl	...	...	...	...	e rau
crayfish	...	...	...	...	ura
crocodile	...	...	...	...	huala
cross (verb)	...	...	...	...	e hanai-a
crowd	...	...	...	...	hutuma
cruel	...	...	...	...	dagedage
crush (verb)	...	...	...	...	e moi-a tao
cry (verb)	...	...	...	...	e taitai
cup	...	...	...	...	kehere, kebere
cuscus	...	...	...	...	vaura
cut	...	...	...	...	e utu-a, e iva-ia

D

dance	...	...	...	...	mavaru
danger	...	...	...	...	hahedika
dark	...	...	...	...	dibura
daughter	...	...	...	...	natu-na kekeni-na
day	...	...	...	...	dina
dead	...	...	...	...	e mase
death	...	...	...	...	mase
dear (expensive)	...	...	...	...	dava-na bada
dear (beloved)...	...	...	...	...	lalokau
debt	...	...	...	...	abi torchai
deceive...	...	...	...	...	e koi-a
deception	...	...	...	...	koikoi
decide	...	...	...	...	lalo-na e hadai-a
deep (of water)	...	...	...	...	dobu
destroy...	...	...	...	...	e bua-ia tari
die	...	...	...	...	e mase
different	...	...	...	...	idau-idau
difficult	...	...	...	...	auka
dig	...	...	...	...	e gei-a
dirt	...	...	...	...	miro
dirty	...	...	...	...	mai miro-na
disagree	...	...	...	...	e hepapahuahu
disappear	...	...	...	...	e puki
disobey	...	...	...	...	e gwau edeede
dish	...	...	...	...	nau (pottery), dihu (wooden)
distant	...	...	...	...	daudau, dauhai
ditch	...	...	...	...	dadaira, koupa
divide	...	...	...	...	e hari-a
do	...	...	...	...	e kara-ia
dog	...	...	...	...	sisia
door	...	...	...	...	idudara
down	...	...	...	...	diho

draw (a picture)	...	...	...	e tore-a
draw (water)	...	...	...	e utu-a
dream	...	...	...	nih
dress	...	...	...	dabua
drink	...	...	...	e inu-a
drive (chase)	...	...	...	e lulu-a
drop (intransitive)	...	...	...	e moru
drop (transitive)	...	...	...	e hamoru-a
drown	...	...	...	e maloa
drum	...	...	...	gaba
dry	...	...	...	kaukau
duck	...	...	...	mokoraha
dugong	...	...	...	rui
during	...	...	...	lalo-nai
dust	...	...	...	kahu

E

each	...	...	...	ta ta
ear	...	...	...	taia
earth (soil)	...	...	...	tano
earth (world)	...	...	...	tanobada
east	...	...	...	mairiveina
easy	...	...	...	haraga
eat	...	...	...	e ani-a
edge	...	...	...	ise-na
egg	...	...	...	gatoi
elbow	...	...	...	diu
empty	...	...	...	asi ani-na
end	...	...	...	doko-na
endless	...	...	...	asi doko-na, hanai-hanai
enough	...	...	...	davana
equal	...	...	...	hegeregere
escape	...	...	...	e roho mauri
evening	...	...	...	adorahi
ever (for ever)	...	...	...	hanai-hanai
every	...	...	...	ibou-diai
everybody	...	...	...	taunimanima ibou-diai
everything	...	...	...	gau ibou-diai
exactly	...	...	...	dodi-nai
eye	...	...	...	mata

F

face	...	...	...	vaira
faith	...	...	...	kamonai, abidadama
fall	...	...	...	e keto, e moru
family	...	...	...	iduhu
fan	...	...	...	itapo
far	...	...	...	daudau

fast	...	...	...	...	haraga-haraga
fat	...	...	...	...	digara
father	...	...	...	...	tama-na
father-in-law	...	...	...	...	rava-na
fault	...	...	...	...	kerere
fear	...	...	...	...	gari
for fear of	...	...	...	...	gari-na
feast	...	...	...	...	aria
feather	...	...	...	...	manu hui-na
feel	...	...	...	...	e dau-a toho
fence	...	...	...	...	ara, magu
few	...	...	...	...	gadoi
fight	...	...	...	...	e heatu
fill	...	...	...	...	e hahonu-a
find	...	...	...	...	e davari-a
finger	...	...	...	...	ima kwaki-kwaki-na
finish	...	...	...	...	e haore-a, e haḡuḡuru-a
fire	...	...	...	...	lahi
fish (noun)	...	...	...	...	gwarume
fish (verb)	...	...	...	...	e haoda
fisherman	...	...	...	...	haoda tau-na
flag	...	...	...	...	pepe
flat	...	...	...	...	palaka-palaka
flesh	...	...	...	...	hidio
float (verb)	...	...	...	...	e hure
flower	...	...	...	...	au bure-na
fly (insect)	...	...	...	...	lao
fly (verb)	...	...	...	...	e roho
flying fox	...	...	...	...	mariboi
follow	...	...	...	...	e ḡava-ia
food	...	...	...	...	aniani
foolish	...	...	...	...	kavakava
foot	...	...	...	...	ae palapala-na
footstep	...	...	...	...	ae gabu-na
foreign	...	...	...	...	nao
foreigner	...	...	...	...	tau nao
forest	...	...	...	...	uda
forget	...	...	...	...	e lalo-a boio
forgive	...	...	...	...	e lalo-a nege, e gwau-a tao
fork	...	...	...	...	diniga
fresh	...	...	...	...	matamata
friend	...	...	...	...	tura-na
friendship	...	...	...	...	hetura
frighten	...	...	...	...	e hagari-a
frog	...	...	...	...	parapara
from	...	...	...	...	amo
front	...	...	...	...	vaira
fruit	...	...	...	...	au huahua-na
full	...	...	...	...	honu

G

game (play) ...	...	...	...	gadara
garden ...	...	...	...	uma, sega
gate ...	...	...	...	ikoukou, iduara
gather ...	...	...	...	e habou-a
gentle ...	...	...	...	manada
gently ...	...	...	...	metaira
get ...	...	...	...	e abi-a
girl ...	...	...	...	kekeni
give ...	...	...	...	e heni-a
glad ...	...	...	...	moale
glass (mirror) ...	...	...	...	hevarivari
go ...	...	...	...	e lao-mu
God ...	...	...	...	Dirava
good ...	...	...	...	namo
good-bye ...	...	...	...	ba mahuta
goods ...	...	...	...	kohu
govern ...	...	...	...	e halohia-ia
grass ...	...	...	...	rei, kurukuru, masia, siriho
grass-hopper ...	...	...	...	kwadi
gravel ...	...	...	...	miri
great ...	...	...	...	bada
green ...	...	...	...	gadoka-gadoka
ground ...	...	...	...	tano
grow (of plants, etc.) ...	...	...	...	e vara, e tubu
grow up (of children) ...	...	...	...	e badaoho-badaoho
guilty ...	...	...	...	e kerere
gun ...	...	...	...	ipidi

H

hair ...	...	...	...	hui
half ...	...	...	...	kahana
hand ...	...	...	...	ima palapala-na
hang ...	...	...	...	e tau-a dae
happen ...	...	...	...	e vara
happy ...	...	...	...	moale
hard ...	...	...	...	auka
harm ...	...	...	...	dika
hat ...	...	...	...	kwara gau-na
hawk ...	...	...	...	kipa (land), bogibada (sea)
he ...	...	...	...	ia
head ...	...	...	...	kwara
heap ...	...	...	...	senu
hear ...	...	...	...	e kamonai
heart ...	...	...	...	kudou
heavy ...	...	...	...	metau
help (noun) ...	...	...	...	hekaha, heduru
help (verb) ...	...	...	...	e kaha-ia, e duru-a

her (objective pronoun)	...	...	...	...	...	-a, -ia (suffixed to verb)
her (adjective)	...	...	...	...	...	ena, ana (of food)
hers	...	...	...	...	...	iena, iana (of food)
herself	...	...	...	...	...	ia sibona
here	...	...	...	...	...	iniseni ai
hide (intransitive)	...	...	...	...	...	e komu
hide (transitive)	...	...	...	...	...	e huni-a
high	...	...	...	...	...	lata, atai ai
hill	...	...	...	...	...	ororo
him	...	...	...	...	...	-a, -ia (suffixed to verb)
himself	...	...	...	...	...	ia sibona
hire	...	...	...	...	...	e hoi-a asi
his (adjective)	...	...	...	...	...	ena, ana (of food)
his (pronoun)	...	...	...	...	...	iena, iana (of food)
hit	...	...	...	...	...	e bota-ia
hold	...	...	...	...	...	e dogo-a tao
hole	...	...	...	...	...	guri (in ground); matu (in board, etc.)
holiday	...	...	...	...	...	lağa ani
honest	...	...	...	...	...	kara maoro-maoro
horn	...	...	...	...	...	doa
hot	...	...	...	...	...	siahu
house	...	...	...	...	...	ruma
how ?	...	...	...	...	...	edeheho ?
how many ?	...	...	...	...	...	hida ?
how much ?	...	...	...	...	...	hida ?
hungry	...	...	...	...	...	hitolo
hunt	...	...	...	...	...	labana
hunter	...	...	...	...	...	labana tau-na
hurry	...	...	...	...	...	e haraga, e kara haraga
hurt	...	...	...	...	...	e hahisi-a
husband	...	...	...	...	...	adava-na

I

I	lau
idea	...	...	...	...	...	lalo-hadai
iguana	...	...	...	...	...	ariha
if	...	...	...	...	...	bema
ill	...	...	...	...	...	gorere
immense	...	...	...	...	...	gaubadabada
impossible	...	...	...	...	...	asi dala-na
in	...	...	...	...	...	ai
inside	...	...	...	...	...	lalo-nai
instead of	...	...	...	...	...	gabu-nai, ibolo-na
into	...	...	...	...	...	ai
iron	...	...	...	...	...	auri (introduced)
island	...	...	...	...	...	motumotu
it (subject pronoun)	...	...	...	...	...	ia
it (object pronoun)	...	...	...	...	...	-a, -ia (suffixed to verb)
its (adjective)	...	...	...	...	...	ena, ana (of food)

its (pronoun)	iena, iana (of food)
itself	ia sibona

J

jealous	vagege, mama, gahusi
join	e siriu-a
joke	hevaseha
journey	laolao
joy	moale
judge (verb)	e hahemaoro
judge (noun)	hahemaoro tau-na
jump	e roho

K

keep	e abi-a
kick	e laha-ia
kill	e ala-ia mase
kind (sympathetic)	hebogahisi
king	gaubada, lohlabada
knee	tui
kneel	tui-na e hadai
knife	kaia
knock (at door)	e pidipidi
know	diba-na
knowledge	aonega

L

lake	gohu
land	tano
language	gado
large	bada
last	gabe-na, doko-na
last night	boi hanuaboi
late	e halahe
laugh	e kiri
law	taravatu
lead (verb)	e hakau-a
leader	hahekau tau-na
leaf	au rau-na
learn	e hahediba
leave (not take away)	e rakatani-a
leave (go away)	e raka oho
left (opposite of right)	lauri
leg	ae
lend	e heni-a torehai
lest	gari-na (at end of clause)
letter	revareva

lie (lie down) ...	...	...	e hekure
lie (an untruth) ...	...	...	koikoi
lie (to tell an untruth) ...	...	...	e koikoi
light (not heavy) ...	...	...	haraga
light (not dark) ...	...	...	diari
light (a lamp) ...	...	...	e hara-ia
like (adverb) ...	...	...	bamo-na, na heto
like (verb) ...	...	...	e ura heni-a
listen ...	...	...	e kamonai
little ...	...	...	maragi
live (not die) ...	...	...	e mauri
live (dwell) ...	...	...	e noho
lizard ...	...	...	vaboha, variga, hohoduka
long ...	...	...	lata, daudau
look at ...	...	...	e ita-ia
look for ...	...	...	e tahu-a
look after ...	...	...	e nari-a
loose ...	...	...	manoka, heruha
lord ...	...	...	lohiabada
lose ...	...	...	e haboio-a
lost ...	...	...	e boio
lot (of) ...	...	...	momo
loud ...	...	...	rege-na bada
love ...	...	...	e ura heni-a, e lalokau heni-a
low ...	...	...	henu ai

M

mad ...	...	...	kava
madman ...	...	...	kava tau-na
magic ...	...	...	mea
magician ...	...	...	mea tau-na
make ...	...	...	e kara-ia
man ...	...	...	tau; plural, tatau
man (collective) ...	...	...	taunimanimi
many ...	...	...	momo, hoho, hutuma
mango ...	...	...	vaivai
mark (noun) ...	...	...	toana
marriage ...	...	...	headava
marry ...	...	...	e headava
mast ...	...	...	au tubua
master ...	...	...	biaguna
mat ...	...	...	geda
me ...	...	...	-gu (suffixed to verb)
meaning (noun) ...	...	...	ani-na
measure (noun) ...	...	...	hahetoho
measure (verb) ...	...	...	e hahetoho-a
meat ...	...	...	vamu
medicine ...	...	...	muramura
meet ...	...	...	e hedavari

mercy	hebogahisi
merry	moale
messenger	hesiai tau-na
midday	dina tubua
middle	bogaragi-na
midnight	malokihi
milk	rata
mind (take care of)	e nari-a
mind (pay attention to)	e lalo-a
mine	lauegu, lauagu (of food)
miss	e rea-ia
mistake	kerere
mix	e bulo-a
month	hua
moon	hua
morning	daba
mosquito	namo
mother	sina-na
mother-in-law	rava-na
mountain	ororo
mouth	udu
move (intransitive)	e marere
move (transitive)	e hamarere-a
much	momo
mud	kopukopu
my	egu, agu (of food)
myself	lau sibogu

N

nail (carpenter's)	ikoko
nail (finger or toe)	kahau
name	lada-na
narrow	hekahi
near	kahira
nearly	kahira-kahira, mokona
neck	aio
need (to be in)	e dabu
nest	manu ruma-na
net (fishing)	reke, varo
net (pig or wallaby)	huo
never	nega ta lasi
new	matamata
next (as in "next week")	vairai
night	hanuaboi
no	lasi
nobody... ..	asi tau-na
no one	asi tau-na
nothing	asi gau-na
ndise	helogo-helogo, rege-na

north	...	...	...	...	mirigini
north-west	...	...	...	...	lahara
nose	...	...	...	...	udu baubau
now (at present)	...	...	...	...	harihari

O

oar	...	...	...	...	bara
obey	...	...	...	...	e kamonai
off	...	...	...	...	-oho
offer	...	...	...	...	e dudui-a
often	...	...	...	...	nega momo
oh!	...	...	...	...	inai! ia!
old (not new)	...	...	...	...	guna-na
old (not young)	...	...	...	...	buruka
on	...	...	...	...	lata-nai
once	...	...	...	...	nega tamona
one	...	...	...	...	ta, tamona
only	...	...	...	...	mo, hona
open	...	...	...	...	e keho-a
or	...	...	...	...	eiava
order (noun)	...	...	...	...	hahegani
order (verb)	...	...	...	...	e haḡani-a
other	...	...	...	...	ma ta
others	...	...	...	...	ma haida
our (inclusive)...	...	...	...	...	eda, ada (of food)
our (exclusive)	...	...	...	...	emai, amai (of food)
ours (inclusive)	...	...	...	...	iseda, isada (of food)
ours (exclusive)	...	...	...	...	ai emai, ai amai (of food)
ourselves (inclusive)	...	...	...	...	ita siboda
ourselves (exclusive)	...	...	...	...	ai sibomai
out, out of	...	...	...	...	-lasi
outside	...	...	...	...	murimuri ai
over (finished)...	...	...	...	...	e ore, e doko
over (on the other side)	...	...	...	...	unukahai
over (from one side to the other)	...	...	...	...	hanai
owl	...	...	...	...	baimumu
owner	...	...	...	...	biagu-na

P

pack	...	...	...	...	e kumi-a
package	...	...	...	...	ikumi
paddle (noun)	...	...	...	...	hode
paddle (verb)	...	...	...	...	e kalo-a
pain	...	...	...	...	hisihihi
pair	...	...	...	...	ruaosi (of things); raruosi (of people)
part (portion)	...	...	...	...	kaha-na
pass (verb)	...	...	...	...	e hanai-a
path	...	...	...	...	dala

patience	...	...	...	...	haheauka
pay	...	...	...	...	dava-na e heni-a
payment	...	...	...	...	dava-na
peace	...	...	...	...	maino
pelt	...	...	...	...	e hodo-a
people	...	...	...	...	taunimanimi
perfect	...	...	...	...	goevadae
perhaps	...	...	...	...	sedira, reana
pick up	...	...	...	...	abi-a isi
picture	...	...	...	...	laulau
piece	...	...	...	...	taina
pig	...	...	...	...	boroma
pity (noun)	...	...	...	...	hebogahisi
pity (verb)	...	...	...	...	e boga-ia hisi
what a pity	...	...	...	...	madi
place	...	...	...	...	gabu
plant (verb)	...	...	...	...	e hado-a
plate	...	...	...	...	mereki (introduced)
play	...	...	...	...	e gadara
please (make glad)	...	...	...	...	e hamoale-a
if you please	...	...	...	...	mani emu(i) kara
plenty	...	...	...	...	momo
point (noun)	...	...	...	...	mata-na
point (verb)	...	...	...	...	e duanai-a
poor (not rich)	...	...	...	...	oŋoŋami
poor (of sympathy)	...	...	...	...	madi
possible	...	...	...	...	mai dala-na
pot	...	...	...	...	uro
potato (sweet)...	...	...	...	...	kaema
pour	...	...	...	...	e sei-a
praise	...	...	...	...	e hanamo-a
pray	...	...	...	...	e ŋuriguri
present (gift)	...	...	...	...	harihari ŋau-na, herahia ŋau-na
presently	...	...	...	...	dohore
pretty	...	...	...	...	mai hairai-na
prevent	...	...	...	...	e ru-a, e lao-a ahu
price	...	...	...	...	dava-na
prison	...	...	...	...	dibura ruma-na
prisoner	...	...	...	...	dibura tau-na
promise (noun)	...	...	...	...	gwau hamata
promise (verb)	...	...	...	...	e gwau hamata
protect	...	...	...	...	e gima-ia
proud	...	...	...	...	e heaŋi
pride	...	...	...	...	heaŋi, hekokoroku
prove	...	...	...	...	e hamomokani-a
pull	...	...	...	...	e veri-a
push	...	...	...	...	e dori-a
put	...	...	...	...	e ato-a

Q

quarrel (verb)	...	...	...	e heai
question (noun)	...	...	...	henanadai
question (verb)	...	...	...	e nanadai-a
quick ...	...	...	...	haraga
quietly	...	...	...	asi regerege-na
quite ...	...	...	...	vaitani

R

rain ...	...	...	...	medu
raise ...	...	...	...	e abi-a isi
rat ...	...	...	...	bita
reach (arrive at)	...	...	...	e ginidae
read ...	...	...	...	e duahi-a
ready ...	...	...	...	hegaegae
real ...	...	...	...	korikori
receive ...	...	...	...	e abi-a dae
red ...	...	...	...	kakakaka
reef ...	...	...	...	moemoe
refuse ...	...	...	...	e dadarai-a
remember	...	...	...	e lalo-a tao
reply ...	...	...	...	haere
rescue ...	...	...	...	e hamauri-a
rest (repose) ...	...	...	...	laga ani
rest (remainder)	...	...	...	ore-na
rich (not poor)	...	...	...	taga
right (opposite of left)	...	...	...	idiba
right (opposite of wrong)	...	...	...	maoro
ring (a bell) ...	...	...	...	e tou-a
rise (verb) ...	...	...	...	e dae
river ...	...	...	...	sinavai
road ...	...	...	...	dala
roar ...	...	...	...	e lolo
rob ...	...	...	...	e henao-a
robber ...	...	...	...	henao tau-na
roek ...	...	...	...	nadi
roll up (a mat)	...	...	...	e loku-a
roof ...	...	...	...	guhi
room (of house)	...	...	...	daiutu
root ...	...	...	...	ramu
rope ...	...	...	...	kwanau
rough (not smooth)	...	...	...	rigika-rigika
round ...	...	...	...	kuboro
row (a boat) ...	...	...	...	e bara
rule (law) ...	...	...	...	taravatu
rule (measure)...	...	...	...	hahetoho
run ...	...	...	...	e heau

S

sacred	helağa
sad	lalo hisihisi
sago	rabia
sail (noun)	lara
sail (verb)	e heau
salt	damena
salt-water	tadi
same	hegeregere-na
sand	raria
satisfied (mentally)	lalo-na e hegeregere
satisfied (hunger abated)	boga kunu
saw (tool)	iri
say	e to (usually written "eto")
scraps (of food)	bahu
sea	davara
seashore	kone
secretly	hehuni
see	e ita-ia
sell	e hoi-a
seller	hoihoi tau-na
send	e siai-a
separate (verb)	e hidi-a
separately	sibo-na sibo-na
serve (give service)	isiai-na e laoheni
serve (food)	e dabara-ia
servant... ..	hesiai tau-na
set (of sun)	(dina) e diho
several	haida, ta ta
shadow... ..	laulau
shake (intransitive)	e marere-marere, e heude-heude
shake (transitive)	e hamarere-a
shame	hemarai
shape	oromana
sharp (of an edge)	gano, mai gano-na, mai mata-na
sharp (of a point)	mai mata-na
sharpen	e sege-a
she	ia
shell	koukou
shine	e hururu-hururu (of a polished surface) e tara (of the sun) e rara (of the moon) e kiama (of the stars)
ship	lagatoi
shirt	hahedoki
shoe	tamaka (introduced)
shoot (with a gun)	e pidi-a
shoot (with arrows)	e taraki-a
shore	kone

short	kwadogi
shoulder	pağa
shout	e lolo
show	e haheitalai-a
shut	e kou-a
sick (ill)	e gorere
sick (vomiting)	e mumuta
sickness	gorere
side	ohe-na, kaha-na
silly	kavakava
sing	(ane) e abia
sink (intransitive)	e mutu
sister (of a female)	tadi-na (younger), kaka-na (older)
sister (of a male)	taihu-na
sit	e helai
skin (noun)	kopi-na
skin (verb)	e kopa-ia
sky	guba
sleep	e mahuta
slip	e dedidedi
slippery	dedika-dedika
slow(ly)	metaira-metaira
small	maragi
smell (noun)	bona-na
smell (transitive verb)	e bona-ia
smoke (noun)	kwalahu
smoke (to smoke tobacco)	(kuku) e ani-a
smoke (to smoke fish)	(gwarume) e nono-a
smooth	manada
snake	gaigai
so	taunabinai, taunabenai, taunabunai
soft	manoka-manoka
soldier	tuari tau-na
some	haida
sometimes	nega haida
son	natu-na maruane-na
soon	asi vanaha-na
sore	toto
sorrow	lalo hisihisi
sound (noun)	rege-na
south	diho kaha-na
south-east	laurabada
splash	e pisipisi
speak	e hereva
spear	io
speech	hereva, haroro
spirit	lauma
spoil (verb)	e hadika-ia
spoon	bedi
stand	e gini

stand up	...	...	...	...	e toreisi
star	...	...	...	...	hisiu
start (verb)	...	...	...	...	e matama-ia
stay (verb)	...	...	...	...	e noho
steal	...	...	...	...	e henao-a
steam	...	...	...	...	varahu
steep	...	...	...	...	e hekei
steer (a boat)	...	...	...	...	e tari-a
stick (noun)	...	...	...	...	au
stick (walking-stick)	...	...	...	...	itotohi
stick (transitive verb)	...	...	...	...	e kapa-ia tao
stick (intransitive verb)	...	...	...	...	e hekamo
still (of time)	...	...	...	...	do
still (not moving)	...	...	...	...	se marere
stir (of food, etc.)	...	...	...	...	e bulo-a
stone	...	...	...	...	nadi
stop (intransitive)	...	...	...	...	e doko
stop (transitive)	...	...	...	...	e hadoko-a
store (food)	...	...	...	...	roge
storm	...	...	...	...	guba
story	...	...	...	...	sivarai
straight	...	...	...	...	maoro-maoro
straighten	...	...	...	...	e hamaoromaoro-a
strange	...	...	...	...	idau
stream	...	...	...	...	sinavai
street	...	...	...	...	ariara
strength	...	...	...	...	goada
strengthen	...	...	...	...	e hagoada-ia
stretch (verb)	...	...	...	...	e haroro-a
strike (verb)	...	...	...	...	e bota-ia
string	...	...	...	...	varo
strong	...	...	...	...	goada
succeed	...	...	...	...	e kwalimu
sun	...	...	...	...	dina
sunshine	...	...	...	...	dina e tara
sure	...	...	...	...	momokani
surprise	...	...	...	...	hoa
sweep	...	...	...	...	e daro-a
swim	...	...	...	...	e nahu
sword	...	...	...	...	ilapa

T

table	...	...	...	...	pata
tail (of animal)	...	...	...	...	iu-na
tail (of bird)	...	...	...	...	dubi-na
take	...	...	...	...	e abi-a, e laohai-a
talk (noun)	...	...	...	...	hereva-hereva
talk (verb)	...	...	...	...	e hereva-hereva
tall	...	...	...	...	lata

taste (noun) ...	...	...	...	mami-na
taste (verb) ...	...	...	...	e mami-a toho
teach ...	...	...	...	e hadiba-ia
teacher ...	...	...	...	hahediba tau-na
tear (of weeping) ...	...	...	...	iruru mata-na
tear (verb) ...	...	...	...	e dare-a
tell ...	...	...	...	e hamaoro-a
tempt ...	...	...	...	e dibagani-a
temptation ...	...	...	...	hedibagani
tent ...	...	...	...	kalaga
thank ...	...	...	...	e hanamo-a
that ...	...	...	...	ena, una
their ...	...	...	...	edia, adia (of food)
theirs ...	...	...	...	idia edia, idia adia (of food)
them ...	...	...	...	-dia (suffixed to verb)
themselves ...	...	...	...	idia sibodia
then ...	...	...	...	benā
there ...	...	...	...	eneseni ai, unuseni ai
these ...	...	...	...	ini
they ...	...	...	...	idia
thick ...	...	...	...	uduna
thief ...	...	...	...	henao tau-na
thin ...	...	...	...	severa-severa (of things) varoda-varoda (of people)
thing ...	...	...	...	gau
think ...	...	...	...	e lalo-a
thirsty ...	...	...	...	ranu mase
this ...	...	...	...	ina
those ...	...	...	...	ene, unu
though ...	...	...	...	ena be————to
thought (noun) ...	...	...	...	lalo hadai
through ...	...	...	...	hanai
throw ...	...	...	...	e taho-a
thunder ...	...	...	...	guba e rahu-a
tie (verb) ...	...	...	...	e kwatu-a, e gui-a, e mata-ia
tight ...	...	...	...	auka
time ...	...	...	...	nega
tide (high) ...	...	...	...	davara e hagaru
tide (low) ...	...	...	...	komada e kui
tired ...	...	...	...	tau boera
today ...	...	...	...	hari dina
toe ...	...	...	...	ae kwakikwaki-na
together ...	...	...	...	hebou
tomorrow ...	...	...	...	kerukeru
tongue ...	...	...	...	mala
tonight ...	...	...	...	hari hanuaboi
too ...	...	...	...	danu
tooth ...	...	...	...	ise
top ...	...	...	...	atai kaha-na, dori-na, kwara-na
on top of ...	...	...	...	lata-nai

torn	...	...	...	...	e hedare
touch	...	...	...	...	e dau-a toho
towards	...	...	...	...	deke-na (of people only)
travel	...	...	...	...	e laolao
traveller	...	...	...	...	laolao tau-na
tree	...	...	...	...	au
true	...	...	...	...	momokani, korikori
truth	...	...	...	...	hereva momokani
trust (noun)	...	...	...	...	abidadama
trust (verb)	...	...	...	...	e abidadama heni-a
try	...	...	...	...	e kara-ia toho
turn (intransitive)	...	...	...	...	e hegiro, e gini kerehai
turn (transitive)	...	...	...	...	e giro-a, e siva-ia
turtle	...	...	...	...	matabudi

U

umbrella	...	...	...	...	damaru (introduced)
uncle	...	...	...	...	tama-na lahai-na (father's brother) vava-na (mother's brother)
under	...	...	...	...	henu-nai
understand	...	...	...	...	diba-na, lalo-na e parara
untie	...	...	...	...	e ruha-ia
until	...	...	...	...	ema bona (in past) ela bona (in future)
untrue	...	...	...	...	koikoi
up	...	...	...	...	dae
us	...	...	...	...	-da (inclusive) -mai (exclusive)
use	...	...	...	...	e gaukaralai-a

V

valley	...	...	...	...	koura
veranda	...	...	...	...	dehe
very	...	...	...	...	herea, dikadika
village	...	...	...	...	hanua
visit	...	...	...	...	e igo-a ita
visitor	...	...	...	...	vadivadi tau-na
voice	...	...	...	...	gado

W

wait (for)	...	...	...	...	e nari-a
wake (intransitive)	...	...	...	...	e noga
wake (transitive)	...	...	...	...	e hao-a
walk	...	...	...	...	e raka
wall	...	...	...	...	haba
wallaby	...	...	...	...	magani
want (desire)	...	...	...	...	e ura heni-a

want (need)	...	...	...	e dabu
war	...	...	...	tuari
warm	...	...	...	siahu
warn	...	...	...	e sisiba heni-a
wash	...	...	...	e huri-a
waste	...	...	...	e hapetapetalai-a
watch (intransitive)	...	...	...	e hegima
watch (transitive)	...	...	...	e gima-ia
watchman	...	...	...	hegima tau-na
water	...	...	...	ranu (fresh); tadi (salt)
wave	...	...	...	hurehure
way	...	...	...	dala
we	...	...	...	ita (inclusive) ai (exclusive)
weak	...	...	...	manoka
weaken...	...	...	...	e hamanoka-ia
weigh	...	...	...	metau-na e hahetoho-a
weight	...	...	...	metau-na
welcome (verb)	...	...	...	e abi-a dae
well (adverb)	...	...	...	namonamo
well (of water)	...	...	...	ranu guri-na
west	...	...	...	kunududu
wet	...	...	...	paripari
what ?	...	...	...	dahaka ?
when ?	...	...	...	edana negai ?
when (relative)	...	...	...	nega-nai
where ?	...	...	...	edeseni ai ?
where (relative)	...	...	...	gabunai
which ?	...	...	...	edana ? edena ?
which (relative)	...	...	...	gau-na
while	...	...	...	nega-nai
white	...	...	...	kurokuro
who ? whom ?	...	...	...	daika ? (singular); daidia ? (plural)
who, whom (relative)	...	...	...	tau-na (singular); tau-dia (plural)
whose ?	...	...	...	daika ena ? daidia edia ?
whole	...	...	...	idoi-nai
why ?	...	...	...	dahaka dainai ?
wicked	...	...	...	dika
wickedness	...	...	...	kara havara, lebulebu
wide	...	...	...	lababa-na bada, gamoga bada
width	...	...	...	lababa-na
wife	...	...	...	adava-na
wild	...	...	...	uda gau-na
win (intransitive)	...	...	...	e kwalimu
wind	...	...	...	lai
window	...	...	...	gabamauru
wise	...	...	...	aonega
wisdom	...	...	...	aonega
wish (noun)	...	...	...	ura
wish (verb)	...	...	...	e ura

with (accompanied by)	...	...	ida
with (instrumental)	...	...	a, amo
without	...	...	asi
woman	...	...	hahine
wonder (noun)	...	...	hoa
wonder (verb)	...	...	e hoa
wood	...	...	au
word	...	...	hereva
work (noun)	...	...	gaukara
work (verb)	...	...	e gaukara
worker	...	...	gaukara tau-na
world	...	...	tanobada
worry (noun)	...	...	lalo hekwarahi
worry (verb)	...	...	lalo-na e hekwarahi
wound (noun)	...	...	bero
wound (verb)	...	...	e habero-a
wrap	...	...	e kumi-a
write	...	...	e tore-a
writing	...	...	toretore
wrong	...	...	kerere

Y

yam	...	...	maho
year	...	...	lagani
yellow	...	...	labora
yes	...	...	oibe
yesterday	...	...	varani
yet	...	...	do
you	...	...	oi (singular); umui (plural)
young	...	...	matamata
young man	...	...	tau hau (unmarried); u hau (plural) eregabe (married)
young woman	...	...	hane-ulato (unmarried); ulato (plural) eregabe (married)
your	...	...	emu (singular); emui (plural)
yours	...	...	oiemu (singular); umui emui (plural)
yourself	...	...	oi sibomu
yourselves	...	...	umui sibomui

MOTU-ENGLISH

A

a	...	...	...	...	but, from, with, by
abi-a	...	...	...	...	to get, to take
abidadama	...	...	...	...	trust, faith, strength
abi-a dae	...	...	...	...	to receive, to accept, to entertain
abi-a bidi	...	...	...	...	to choose
abi-a isi	...	...	...	...	to pick up
abitorehai	...	...	...	...	debt
ada	...	...	...	...	our (incl.)—of food only
adava-na	...	...	...	...	husband, wife
adia	...	...	...	...	their (food)
adorahi	...	...	...	...	afternoon
ae	...	...	...	...	leg
ageva	...	...	...	...	beads
agu	...	...	...	...	my (food)
ahu	...	...	...	...	lime, <i>also</i> the gourd in which it is kept.
ai	...	...	...	...	we (excl.), <i>also</i> in
ai emai	...	...	...	...	ours (excl.)
ai amai...	...	...	...	...	ours (excl.)—of food only
aio-na	...	...	...	...	neck
ala-ia	...	...	...	...	to kill
amai	...	...	...	...	our (excl.)—of food only
amo	...	...	...	...	from, with, by
ana	...	...	...	...	his (food)
ane	...	...	...	...	song, hymn
ani-a	...	...	...	...	to eat
aniani	...	...	...	...	food
ani-na	...	...	...	...	contents, meaning
aonega	...	...	...	...	wisdom
ara	...	...	...	...	garden fence
aria	...	...	...	...	feast
ariara	...	...	...	...	street
ariha	...	...	...	...	iguana
asi	...	...	...	...	not
atai ai	...	...	...	...	above, high
atai kahana	...	...	...	...	along coast to eastward
ato-a	...	...	...	...	to place, to put
au	...	...	...	...	tree, post, stick
auka	...	...	...	...	hard
auri (introduced)	...	...	...	...	iron
au tubua	...	...	...	...	mast
ava	...	...	...	...	weed

B

bada	big
badaoho-badaoho	to grow up (of people)
badi-na	base, cause
badi-nai, badibadi-nai	beside
badina be	because
bagu-nai	on account of
bahu	food left over from a meal
baimumu	owl
bamo-na	like, companion
bara	oar, to row
baubau... ..	bamboo, pipe
bava	crab
bedi	coconut-shell spoon
bema	if
benā	then
bero	wound
biagu-na	master
biku	banana
birairo	ant (red)
bita	rat
boga-na	stomach
boga-ia hisi	to pity
boga kunu	replete (with food)
bogaragi-na	middle
bogaragi-diai	in the midst of
bogibada	hawk
boiboi	call
boio	lost
boiri-a	to call
bona	and
bona-ia... ..	to smell
bona-na	smell
boroma	pig
bosea	basket
bota-ia	to strike
bua-ia tari	to destroy
buatau	betel nut
bure-na	blossom, flower
buriki	midrib of coconut leaflet, <i>and</i> broom made from same
buru	blunt
buruka	old (of people)

D

daba	morning
dabara-ia	to serve up food
dabu	to be in want of
dabua	clothing

dadaba-ia	...	...	...	...	to beat
dadaira	...	...	...	...	ditch
dadarai-a	...	...	...	...	to reject, to disdain
dae	...	...	...	...	up
daekau	...	...	...	...	to go up
dagedage	...	...	...	...	fierce, savage, wild
dahaka ?	...	...	...	...	what ?
dahaka dainai ?	...	...	...	...	why ?
daidai	...	...	...	...	sting-ray
daidia ?	...	...	...	...	who ? (plural form)
daiguni	...	...	...	...	corner
daika ?	...	...	...	...	who ? (singular)
dai-nai	...	...	...	...	on account of, because
daiutu	...	...	...	...	room
dala	...	...	...	...	road, path, track
damaru (introduced)	...	...	...	...	umbrella
damena	...	...	...	...	salt
danu	...	...	...	...	too, also
dara dae	...	...	...	...	to ascend (a hill)
dare-a	...	...	...	...	to tear
darima	...	...	...	...	outrigger
daro-a	...	...	...	...	to sweep
darodaro	...	...	...	...	the work of sweeping
dau-a toho	...	...	...	...	to touch
daudau	...	...	...	...	distant
dauhai	...	...	...	...	distant
dava-na	...	...	...	...	price
davara	...	...	...	...	sea
davari-a	...	...	...	...	to find
dedidedi	...	...	...	...	slippery
dehe	...	...	...	...	verandah
dehoro	...	...	...	...	coconut oil
deke-na	...	...	...	...	towards
deke-nai	...	...	...	...	at
diari	...	...	...	...	light (opposite of dark)
diba	...	...	...	...	arrow
dibagani-a	...	...	...	...	to tempt, to deceive
diba-na	...	...	...	...	to know
dibu-a	...	...	...	...	to carry (a string bag)
dibura	...	...	...	...	dark
dibura ruma-na	...	...	...	...	jail
dibura tau-na	...	...	...	...	prisoner, <i>also</i> sometimes used in the sense of an unenlightened person
digara	...	...	...	...	fat
digu	...	...	...	...	to bathe
diho	...	...	...	...	down
dihu	...	...	...	...	dish
dika	...	...	...	...	bad
dikadika	...	...	...	...	very
dimairi	...	...	...	...	ant (small black)

dina	...	...	...	sun, day
dina gau-na	...	...	...	watch, clock
dina gelo-na	...	...	...	early afternoon
dina tubua	...	...	...	mid-day
diniga	...	...	...	fork
Dirava	...	...	...	God (originally meant soul of dead person)
diu-na	...	...	...	elbow
do	...	...	...	still, yet
doa-na	...	...	...	horn
dobu	...	...	...	deep
dodinai	...	...	...	exactly
dogo-a tao	...	...	...	to hold
dogudogu	...	...	...	bay
dohore	...	...	...	presently
doko	...	...	...	to stop
doko-na	...	...	...	end
dori-a	...	...	...	to push
dori-na	...	...	...	top, peak
doru-na	...	...	...	back (of person)
dou-a	...	...	...	to burn
du	...	...	...	piles (of house)
duahi-a	...	...	...	to read, to count
duanai-a	...	...	...	to point to
dubara	...	...	...	crab
dubi-na	...	...	...	tail (of bird)
dubu	...	...	...	church, sacred house or platform
dudui-a	...	...	...	to stretch out
dui	...	...	...	banana plant
Juru-a	...	...	...	to help

E

eda	...	...	...	our (incl.)
edana ?	...	...	...	which ?
edana negai ?	...	...	...	when ?
edeheto ?	...	...	...	how ?
edena ?	...	...	...	which ?
edeseni ai ?	...	...	...	where ?
edia	...	...	...	their
egu	...	...	...	my
ehe-a	...	...	...	to carry (on shoulder)
eiava	...	...	...	or
ela bona	...	...	...	until (future)
ema bona	...	...	...	until (in narrative of past)
emai	...	...	...	our (excl.)
emu	...	...	...	your (singular)
emui	...	...	...	your (plural)
ena	...	...	...	his, her, its, that (beside person spoken to)
ena be	—	to	...	although
ene	...	...	...	those (beside person spoken to)

eneseni ai	...	...	...	...	there (beside person spoken to)
eregabe	...	...	...	...	young man or woman

G

gaba	...	...	...	...	bell, drum
gabamauru	...	...	...	...	window
gabeai, gabeamo	...	...	...	...	after, afterwards
gabe-na	...	...	...	...	last, end, after-end of canoe
gabu	...	...	...	...	place
gabu-a	...	...	...	...	to bake
gabu-nai	...	...	...	...	where (relative)
gadara	...	...	...	...	game, to play
gado	...	...	...	...	throat, language
gadoi	...	...	...	...	few
gadoka-gadoka	...	...	...	...	green
gageva, gageva-gageva	...	...	...	...	crooked
gaigai	...	...	...	...	snake
gaima	...	...	...	...	calm (of sea at night)
gana	...	...	...	...	armlet
gano	...	...	...	...	sharp
gari	...	...	...	...	fear, to be afraid
gari-na	...	...	...	...	lest, for fear of (at end of phrase)
gatoi	...	...	...	...	egg
geda	...	...	...	...	mat
gei-a	...	...	...	...	to carry a person on back
gima-ia	...	...	...	...	to watch
gini	...	...	...	...	to stand
gini dae	...	...	...	...	to arrive
gini kerehai	...	...	...	...	to turn round
giro-a	...	...	...	...	to twist, to spin, to turn around
goada	...	...	...	...	strong, strength
gohu	...	...	...	...	lake
gorere	...	...	...	...	sick
guba	...	...	...	...	sky, storm
guba e rahu-a	...	...	...	...	thunder
guhi	...	...	...	...	roof
guma	...	...	...	...	soot
guna	...	...	...	...	first
guna-na	...	...	...	...	first, old
gui-a	...	...	...	...	to tie, to bind
guri	...	...	...	...	hole in ground, well
guri-a	...	...	...	...	to bury
gwarume	...	...	...	...	fish
gwau	...	...	...	...	to speak, to say
gwaurai-a	...	...	...	...	to tell, to proclaim
gwau-a tao	...	...	...	...	to forbid, to forgive
gwauedeede	...	...	...	...	disobedient, to disobey
gwauhamata	...	...	...	...	promise, to promise

G

gahu	...	...	...	...	mist, haze, ashes of fire
gahusi-a	...	...	...	...	to desire
gamoga	...	...	...	...	wide
gau	...	...	...	...	thing
gaubada	...	...	...	...	chief (term of respect)
gaubadabada	...	...	...	...	huge, immense
gaukara	...	...	...	...	work, to work
gaukaralai-a	...	...	...	...	to use
gava-ia	...	...	...	...	to follow, to imitate
gei-a	...	...	...	...	to dig
gobe-a	...	...	...	...	to catch (in hands)
goeva, goevagoeva	...	...	...	...	clean
goevadae	...	...	...	...	excellent
guguru	...	...	...	...	complete, completely
guri-a	...	...	...	...	to pray to
guriguri	...	...	...	...	prayer

H

haba	...	...	...	...	wall
habada-ia	...	...	...	...	to make bigger
habadelai-a	...	...	...	...	to accuse
habero-a	...	...	...	...	to wound
haboio-a	...	...	...	...	to lose
habou-a	...	...	...	...	to add together, to gather
hadai-a...	...	...	...	...	to build (a house)
hadika-ia	...	...	...	...	to spoil
hadiba-ia	...	...	...	...	to teach
hado-a	...	...	...	...	to plant
hadoko-a	...	...	...	...	to put a stop to
haere	...	...	...	...	to answer
haese-a	...	...	...	...	to hold
hagari-a	...	...	...	...	to frighten
hagaru	...	...	...	...	to come in (of tide)
hagini-a	...	...	...	...	to erect
hagani-a	...	...	...	...	to command
haguguru-a	...	...	...	...	to complete
haheauka	...	...	...	...	endurance
hahebade	...	...	...	...	accusation
hahediba	...	...	...	...	teaching
hahediba tauna	...	...	...	...	teacher, scholar
hahedika	...	...	...	...	misfortune
hahedoki	...	...	...	...	clothing
hahegani	...	...	...	...	commandment
haheitalai-a	...	...	...	...	to show (by sight)

hahekau	...	...	...	...	guidance
hahemaoro	...	...	...	...	investigation, legal proceedings
hahetoho	...	...	...	...	measure
hahetoho-a	...	...	...	...	to measure
hahine	...	...	...	...	woman
hahisi-a	...	...	...	...	to cause pain
hahonu-a	...	...	...	...	to fill
haida	...	...	...	...	some
hairai	...	...	...	...	beauty
hakala	...	...	...	...	to listen
hakau-a	...	...	...	...	to lead, to guide
hakaukau-a	...	...	...	...	to dry
hakwaidu-a	...	...	...	...	to break (sticks, etc.)
halahe	...	...	...	...	to linger, to dawdle, to be late
halohia-ia	...	...	...	...	to rule (over people)
hamakohi-a	...	...	...	...	to break (pots, etc.)
hamanoka-ia	...	...	...	...	to weaken
hamaoro-a	...	...	...	...	to tell, to show
hamaoromaoro-a	...	...	...	...	to straighten
hamarere-a	...	...	...	...	to cause to move
hamauri-a	...	...	...	...	to heal, to save
hamoale-a	...	...	...	...	to make glad
hamoalelai-a	...	...	...	...	to rejoice over
hamomokani-a	...	...	...	...	to make certain
hamoru-a	...	...	...	...	to drop
hamotu-a	...	...	...	...	to break (string, etc.)
hanai	...	...	...	...	across, through
hanai-a...	...	...	...	...	to cross (from one side to the other)
hanaihanai	...	...	...	...	continually, for ever
hanamo-a	...	...	...	...	to mend, to improve, to praise
haneulato; (plural) ulato	...	...	...	...	adolescent girl
hanua	...	...	...	...	village
hanuaboi	...	...	...	...	night
hao-a	...	...	...	...	to waken
haoda	...	...	...	...	fishing, to fish
haore-a...	...	...	...	...	to finish
haparara-ia	...	...	...	...	to split
hapetapetalai-a	...	...	...	...	to scatter
hapou-a	...	...	...	...	to cause to burst
haraga	...	...	...	...	quick
hara-ia	...	...	...	...	to light (a fire)
hari-a	...	...	...	...	to share, to divide
harihari	...	...	...	...	now
harihari gauna	...	...	...	...	a present
haroro	...	...	...	...	to preach, to declaim
hato-a	...	...	...	...	to name (a person)
hava-ia...	...	...	...	...	to chase, to pursue
havara-ia	...	...	...	...	to give birth to
headava	...	...	...	...	marriage, to get married
heaḡi	...	...	...	...	proud, boastful

heai	...	...	...	...	quarrel, to quarrel
heatu	...	...	...	...	to fight
heau	...	...	...	...	to run
hebogahisi	...	...	...	...	pity
hebou	...	...	...	...	a meeting, to meet together
hedare	...	...	...	...	to be torn
hedavari	...	...	...	...	to meet
hedibagani	...	...	...	...	temptation
hedinarai	...	...	...	...	to be manifest, to be clear
heduru	...	...	...	...	assistance, helpfulness
hegima	...	...	...	...	care, watchfulness
hegiro	...	...	...	...	to spin
hegaegae	...	...	...	...	to prepare, to be prepared
hegeregere	...	...	...	...	equal, like, as
hehuni	...	...	...	...	hidden
hekaha	...	...	...	...	assistance, helpfulness
hekahi	...	...	...	...	near
hekamo	...	...	...	...	adhering, stuck
hekei	...	...	...	...	to slide down, to roll down
hekokoroku	...	...	...	...	boastful
hekure	...	...	...	...	to lie down
hekwakwanai	...	...	...	...	to stumble
hekwarahi	...	...	...	...	trouble, toil
helaga	...	...	...	...	holy, sacred
helai	...	...	...	...	to sit
helai gauna	...	...	...	...	chair
helogohelogo	...	...	...	...	noise (of people)
hemarai	...	...	...	...	shame, to be ashamed
henanadai	...	...	...	...	question, to ask
henao-a	...	...	...	...	to steal
henao tauna	...	...	...	...	thief
heni-a	...	...	...	...	to give
henitorehai	...	...	...	...	a loan, to lend
henu ai...	...	...	...	...	underneath
henu kaha-nai...	...	...	...	...	along coast to westward
henu-nai	...	...	...	...	under
henuhenu-nai	...	...	...	...	under (the house)
hepapahuahu	...	...	...	...	argument, to argue
herahia...	...	...	...	...	a present
herea	...	...	...	...	very
hereva	...	...	...	...	speech, to speak
heruha	...	...	...	...	loose, untied
hesiai	...	...	...	...	to send a message
hesiai tauna	...	...	...	...	a messenger
hetura	...	...	...	...	friendship
heudeude	...	...	...	...	to shake, to shiver
hevarivari	...	...	...	...	mirror
hevaseha	...	...	...	...	joke, to joke
hida ?	...	...	...	...	how many ?
hidi-a	...	...	...	...	to separate, to divide

hidio	...	...	...	...	flesh
hisihihi	...	...	...	...	pain
hisiu	...	...	...	...	star
hitolo	...	...	...	...	hungry
hoa	...	...	...	...	to wonder, to be surprised
hode	...	...	...	...	a paddle (canoe)
hodu	...	...	...	...	a water pot
hodo-a	...	...	...	...	to pelt with stones
hoho	...	...	...	...	many (persons)
hohoduka	...	...	...	...	a large lizard
hoi-a	...	...	...	...	to buy, to sell
hoi-a asi	...	...	...	...	to hire
hona	...	...	...	...	only (of numbers)
honu	...	...	...	...	full
hua	...	...	...	...	moon, month
huahua	...	...	...	...	fruit
hua-ia	...	...	...	...	to carry
huala	...	...	...	...	crocodile
hui	...	...	...	...	hair
huni-a	...	...	...	...	to hide
huo	...	...	...	...	wallaby-net
hure	...	...	...	...	to float, to drift
hurehure	...	...	...	...	waves (of sea)
huri-a	...	...	...	...	to wash
hururu-hururu	...	...	...	...	shining, to shine (of bright surface)
hutuma	...	...	...	...	many (people), a crowd

I

ia	...	...	...	...	he, she, it
iana	...	...	...	...	his, hers (of food)
ibolona	...	...	...	...	substitute, successor, instead of
iboudiai	...	...	...	...	all
ida	...	...	...	...	with (accompanying)
idau	...	...	...	...	different
idauidau	...	...	...	...	different
idia	...	...	...	...	they
idiba	...	...	...	...	right (opposite of left)
idoinai	...	...	...	...	the whole
idunara	...	...	...	...	door
iduari	...	...	...	...	comb
iduhu	...	...	...	...	clan, family
iena	...	...	...	...	his, hers
igo-a ita	...	...	...	...	to visit
ihuadiai	...	...	...	...	between
ihui	...	...	...	...	string-bag used as cradle
ikoko	...	...	...	...	nail
ikoukou	...	...	...	...	gate
ikumi	...	...	...	...	bundle
ilapa	...	...	...	...	large knife

ima	...	...	...	...	hand, five
ina	...	...	...	...	this
inai	...	...	...	...	this
ini	...	...	...	...	these
iniseni ai	...	...	...	...	here
inu-a	...	...	...	...	to drink
io	...	...	...	...	spear, yes
ipidi	...	...	...	...	gun
ira	...	...	...	...	axe
iri	...	...	...	...	saw
irurumata-na	...	...	...	...	tears
isada	...	...	...	...	ours (incl.)—of food
ise	...	...	...	...	tooth
iseda	...	...	...	...	ours (incl.)
ise-na	...	...	...	...	edge
ita	...	...	...	...	we (incl.)
ita-ia	...	...	...	...	to see
itapo	...	...	...	...	fan
itotohi	...	...	...	...	walking stick
iudauda	...	...	...	...	bag
iu-na	...	...	...	...	tail
iva-ia	...	...	...	...	to cut

K

kaema	...	...	...	...	sweet potato
kaha-ia...	...	...	...	...	to help
kaha-na	...	...	...	...	part, half
kahau	...	...	...	...	nail (of finger or toe)
kahira-kahira	...	...	...	...	near
kahu	...	...	...	...	dust
kaia (introduced)	...	...	...	...	knife
kakakaka	...	...	...	...	red
kaka-na	...	...	...	...	elder brother or sister
kalaga	...	...	...	...	hut, rough shelter, tent
kalo-a	...	...	...	...	to paddle (a canoe)
kamonai	...	...	...	...	to hear
kapa-ia tao	...	...	...	...	to affix
kara	...	...	...	...	act, to do
kara havara	...	...	...	...	loose or immoral behaviour
karai	...	...	...	...	white cockatoo
kara-ia	...	...	...	...	to do, to make
kara-ia toho	...	...	...	...	to try
karu	...	...	...	...	green coconut
kaubebe	...	...	...	...	butterfly
kaukau...	...	...	...	...	dry
kava	...	...	...	...	mad
kavabu...	...	...	...	...	bottle
kavakava	...	...	...	...	silly, stupid, foolish
kebere	...	...	...	...	cup (small)

kehere ...	...	...	...	cup (large)
keho-a ...	...	...	...	to open
kekeni ...	...	...	...	girl
keme-na	...	...	...	chest
kerere ...	...	...	...	mistake, wrong
keru ...	...	...	...	cold
kerukeru	...	...	...	tomorrow
keruma	...	...	...	cool
keto ...	...	...	...	to fall down
kevaru ...	...	...	...	lightning
kiama ...	...	...	...	bright, shining, to shine
kiapa ...	...	...	...	string bag
kimai ...	...	...	...	fish-hook
kipa ...	...	...	...	hawk; <i>also</i> the midrib of the sago-palm leaf
kiri ...	...	...	...	to laugh
kohu ...	...	...	...	goods, possessions
kohua ...	...	...	...	cave
koi-a ...	...	...	...	to deceive
koikoi ...	...	...	...	untrue, to tell a lie
kokokoko	...	...	...	cassowary
kokoroku	...	...	...	fowl (domestic)
komada	...	...	...	low tide
komu ...	...	...	...	to hide (intransitive)
kone ...	...	...	...	beach, shore, coast
kopi-na	...	...	...	skin
kopukopu	...	...	...	mud
korema...	...	...	...	black
kori-a ...	...	...	...	to bite
korikori	...	...	...	true
kou-a ...	...	...	...	to shut
koukou...	...	...	...	shell
koupa ...	...	...	...	ditch, gully, small stream
koura ...	...	...	...	valley
kuboro	...	...	...	round
kudou-na	...	...	...	heart
kui ...	...	...	...	to ebb (of tide)
kumi-a	...	...	...	to wrap up
kunu-na	...	...	...	bottom, buttocks
kunududu	...	...	...	westerly wind
kurokuro	...	...	...	white
kurukuru	...	...	...	long grass ("kunai")
kwadi ...	...	...	...	grasshopper
kwadi-a	...	...	...	to beat, to hit
kwadogi	...	...	...	short
kwaidu	...	...	...	broken
kwakikwaki-na	...	...	...	finger
kwalahu	...	...	...	smoke
kwalimu	...	...	...	to succeed, to conquer
kwanau	...	...	...	rope

kwara-na	...	...	...	...	head
kwaru	...	...	...	...	to bark
kwatu-a	...	...	...	...	to tie

L

lababa-na	...	...	...	...	width
labana	...	...	...	...	to hunt
labora	...	...	...	...	yellow
lada-na	...	...	...	...	name
lagatoi	...	...	...	...	large trading canoe
lağa	...	...	...	...	breath, to breathe
lağa ani	...	...	...	...	to rest
lağani	...	...	...	...	year
laha-ia	...	...	...	...	to kick
lahara	...	...	...	...	north-west wind
lahedo	...	...	...	...	lazy
lahi	...	...	...	...	fire
lai	...	...	...	...	wind
lala-na	...	...	...	...	aunt on father's side, niece
lalo-a	...	...	...	...	to think
lalo-a boio	...	...	...	...	to forget
lalo-a nege	...	...	...	...	to forget, to forgive
lalo-a tao	...	...	...	...	to remember
lalahadai	...	...	...	...	idea
lalo hekwarahi	...	...	...	...	worry
lalo hisihisi	...	...	...	...	sorrow
lalokau	...	...	...	...	affection, object of affection
lalokau heni-a	...	...	...	...	to love
lalo-nai	...	...	...	...	inside
lalo tamona	...	...	...	...	of one mind, in agreement
lao	...	...	...	...	to go; <i>also</i> a fly (insect)
laohu	...	...	...	...	to prevent
laohai-a	...	...	...	...	to take (to a distance)
laolao	...	...	...	...	journey
lara	...	...	...	...	sail
lasi	...	...	...	...	no
-lasi (suffixed to verb)	...	...	...	...	outside
lata	...	...	...	...	long
lata-na	...	...	...	...	length
lata-nai	...	...	...	...	on top of
lau	...	...	...	...	I
lauagu	...	...	...	...	mine (of food only)
lauegu	...	...	...	...	mine
laulau	...	...	...	...	shadow, reflection, picture
lauri	...	...	...	...	left (opposite of right)
lauma	...	...	...	...	spirit
laurabada	...	...	...	...	south-east wind
lebulebu	...	...	...	...	immoral, of loose character
lohia	...	...	...	...	chief

lohiabada	...	...	...	...	chief, king, lord
loku-a	...	...	...	...	to roll up
lolo	...	...	...	...	to shout
lou	...	...	...	...	again
lulu-a	...	...	...	...	to chase

M

ma	...	...	...	...	again, another
mada	...	...	...	...	bandicoot
madi	...	...	...	...	poor thing! what a pity!
madi be	...	...	...	...	because
maeda	...	...	...	...	cooked
magani	...	...	...	...	wallaby
magu	...	...	...	...	fence, wall, enclosure
ma haida	...	...	...	...	others
maho	...	...	...	...	yam
mahuta	...	...	...	...	to sleep
mai	...	...	...	...	to come; <i>also</i> with, and
mailai-a	...	...	...	...	to bring
maino	...	...	...	...	peace
mairiveina	...	...	...	...	east
maka	...	...	...	...	gap
makohi...	...	...	...	...	broken
mala-na	...	...	...	...	tongue
maloa	...	...	...	...	to be drowned
malokihi	...	...	...	...	midnight
mama	...	...	...	...	jealousy, to be jealous
mami-a toho	...	...	...	...	to taste
mami-na	...	...	...	...	taste
manada	...	...	...	...	smoothe (of things); tame (of animals); meek, modest (of people)
mani	...	...	...	...	please
manoka-manoka	...	...	...	...	weak
manu	...	...	...	...	bird
manu rumana	...	...	...	...	nest
maoro	...	...	...	...	right (opposite of wrong)
maoro-maoro	...	...	...	...	straight
maragi	...	...	...	...	small, little
marere-marere	...	...	...	...	move, shake, tremble
mariboi	...	...	...	...	flying-fox
maruane	...	...	...	...	male
mase	...	...	...	...	dead, to die
masia	...	...	...	...	grass (short as on lawn)
ma ta	...	...	...	...	another
mata	...	...	...	...	eye
matabudi	...	...	...	...	turtle
mata-ia	...	...	...	...	to tie
matakepulu	...	...	...	...	blind
matama-ia	...	...	...	...	begin, start

matamata	...	...	...	...	new
mata-na	...	...	...	...	eye, point
matu	...	...	...	...	hole (in board, etc.)
maua	...	...	...	...	box
maumau	...	...	...	...	to grumble
mauri	...	...	...	...	life, to live
mavaru	...	...	...	...	to dance
mea	...	...	...	...	magic
medu	...	...	...	...	rain
mereki	...	...	...	...	plate
mero	...	...	...	...	boy
metaira-metaira	...	...	...	...	slow
metau	...	...	...	...	heavy
metau-na	...	...	...	...	weight (of)
miri	...	...	...	...	gravel
mirigini	...	...	...	...	northerly wind
miro	...	...	...	...	dirty
mo	...	...	...	...	only
moale	...	...	...	...	happy
moemoe	...	...	...	...	reef
moi-a tao	...	...	...	...	to tread on, to crush with foot
moko-na	...	...	...	...	almost (in past only)
mokoraha	...	...	...	...	duck
momo	...	...	...	...	many
momokani	...	...	...	...	certain, certainly
moru	...	...	...	...	to fall (from height)
motu	...	...	...	...	to break (rope, etc.)
motumotu	...	...	...	...	island
mudumu	...	...	...	...	white ant
mumuta	...	...	...	...	to vomit
muramura	...	...	...	...	medicine
murimuri ai	...	...	...	...	outside
muri-nai	...	...	...	...	behind
mutu	...	...	...	...	to swamp, to sink

N

nadi	...	...	...	...	stone
nadu-a	...	...	...	...	to cook, to boil
na heto	...	...	...	...	as, like
nahu	...	...	...	...	to swim
namo	...	...	...	...	good
namonamo	...	...	...	...	carefully
nanadai-a	...	...	...	...	to ask
nao	...	...	...	...	foreign
nau	...	...	...	...	dish (wooden)
nari-a	...	...	...	...	to watch, to look after, to wait for
natu-na	...	...	...	...	son or daughter
nega	...	...	...	...	time
nega-nai	...	...	...	...	when (relative)

negari ...	...	...	...	clear (of water)
nese hanai ...	...	...	...	bridge
nihī ...	...	...	...	to dream
niu ...	...	...	...	coconut (tree and ripe fruit)
noga ...	...	...	...	to wake
noho ...	...	...	...	to live, to dwell
noi-a ...	...	...	...	to beg
noinoi ...	...	...	...	request
noinoi tauna ...	...	...	...	beggar
noi hegame tauna ...	...	...	...	beggar
nono-a ...	...	...	...	to smoke (fish, etc.)

O

oōōami ...	...	...	...	poor
ohe-na ...	...	...	...	side (of person)
-oho ...	...	...	...	away
oi ...	...	...	...	you (singular)
oiamu ...	...	...	...	yours (of food only)
oibe ...	...	...	...	yes
oimu ...	...	...	...	yours (singular)
ore ...	...	...	...	to be finished
orea ...	...	...	...	company, class, group
ore-na ...	...	...	...	remainder
ori ...	...	...	...	cloud
oroma-na ...	...	...	...	appearance, form
ororo ...	...	...	...	hill, mountain

P

pada-diai ...	...	...	...	between
paga ...	...	...	...	shoulder
pakosi (introduced) ...	...	...	...	scissors
palaka-palaka ...	...	...	...	flat
palapala-na ...	...	...	...	foot
parara ...	...	...	...	split
parapara ...	...	...	...	frog
paripari ...	...	...	...	wet
pata ...	...	...	...	table
pepe ...	...	...	...	flag
peva ...	...	...	...	bow (for shooting arrows)
pidi-a ...	...	...	...	to shoot
pidipidi ...	...	...	...	to knock, to tap
piripou ...	...	...	...	trousers
pisipisi ...	...	...	...	to splash
pou ...	...	...	...	to burst
puapua... ...	...	...	...	double canoe
puki ...	...	...	...	to disappear
puse (introduced) ...	...	...	...	bag, sack

R

rabia	...	...	...	...	sago
raka	...	...	...	...	to walk
raka oho	...	...	...	...	to depart
rakatani-a	...	...	...	...	to leave (a person or place)
rakuraku	...	...	...	...	firewood
rami	...	...	...	...	grass-skirt, loin-cloth
ramu-na	...	...	...	...	root
ranu	...	...	...	...	water
ranu guri-na	...	...	...	...	well
ranu mase	...	...	...	...	thirsty
rara	...	...	...	...	blood
raria	...	...	...	...	sand
raro	...	...	...	...	clay
raruosi	...	...	...	...	both (of people)
rata	...	...	...	...	milk
rau	...	...	...	...	to crawl
rau-na	...	...	...	...	leaf
rava-na	...	...	...	...	father-in-law, mother-in-law, son-in-law, daughter-in-law
rea-ia	...	...	...	...	to forget, to miss
reana, readia	...	...	...	...	perhaps, probably
rege-na, regerege-na	...	...	...	...	sound, noise
rei	...	...	...	...	grass
reirei	...	...	...	...	board
reke	...	...	...	...	fishing-net
revareva	...	...	...	...	tattooing, letter, writing
rigika-rigika	...	...	...	...	rough
rigi-na	...	...	...	...	branch
roge	...	...	...	...	food-store
roho	...	...	...	...	to jump, to fly
ru-a	...	...	...	...	to prevent
ruaosi	...	...	...	...	both (of things)
ruha-ia	...	...	...	...	to untie
rui	...	...	...	...	dugong
ruma	...	...	...	...	house

S

sedira	...	...	...	...	perhaps, I don't know
sega	...	...	...	...	clearing for garden
sege-a	...	...	...	...	to sharpen
sei-a	...	...	...	...	to pour
senu	...	...	...	...	heap, pile
severa-severa	...	...	...	...	thin
siahu	...	...	...	...	hot, heat, power
siai-a	...	...	...	...	to send
sibo-na	...	...	...	...	alone, himself
sina-na	...	...	...	...	mother
sina-na lahai-na	...	...	...	...	aunt on mother's side

sinavai ...	...	...	...	river
siriho ...	...	...	...	reed
siriu-a ...	...	...	...	to join
sisia ...	...	...	...	dog
sisiba ...	...	...	...	warning, advice
sisiba heni-a ...	...	...	...	to warn, to advise
sisiboi ...	...	...	...	bat (animal)
sisivana ...	...	...	...	approximately
siva-ia ...	...	...	...	to turn end to end
sivarai ...	...	...	...	story

T

ta ...	...	...	...	one, a
tadi ...	...	...	...	salt water
tadi-na ...	...	...	...	younger brother or sister
taga ...	...	...	...	wealth
taho-a ...	...	...	...	to throw
tahu-a ...	...	...	...	to seek, to look for
taia-na ...	...	...	...	ear
taihu-na ...	...	...	...	brother or sister (opposite sex)
tai-na ...	...	...	...	a little (of)
taimai ...	...	...	...	to cry
taitu ...	...	...	...	yam
tamaka (introduced) ...	...	...	...	shoe
tama-na ...	...	...	...	father
tama-na lahai-na ...	...	...	...	uncle on father's side
tamona ...	...	...	...	one only
tano ...	...	...	...	land, ground, soil
tanobada ...	...	...	...	mainland, world
tara ...	...	...	...	to shine (of sun)
taraki-a ...	...	...	...	to shoot (with arrows)
taravatu ...	...	...	...	law
tari-a ...	...	...	...	to steer
ta ta ...	...	...	...	each
tau (plural, tatau) ...	...	...	...	man, men
tau-a dae ...	...	...	...	to hang up
tau ani-na ...	...	...	...	body
tau boera ...	...	...	...	tired
tauhau (plural, uhau) ...	...	...	...	young man, young men (unmarried)
taunabinai	}	...	...	therefore
taunabenai				
taunabunai				
taunimanima ...	...	...	...	people
to ...	...	...	...	but
toa ...	...	...	...	to blow (of wind)
toa-na ...	...	...	...	sign, mark
toea ...	...	...	...	arm-shell
tohu ...	...	...	...	sugar cane

toma diho	...	...	...	...	to worship
tore-a	...	...	...	...	to write
toreisi	...	...	...	...	to stand up
toto	...	...	...	...	sore, ulcer
tou-a	...	...	...	...	to ring (a bell), to beat (a drum)
tuari	...	...	...	...	war
tubu	...	...	...	...	to grow, to swell, to sprout
tubu-na	...	...	...	...	grandfather, grandmother, grandchild
tui-na	...	...	...	...	knee
tunu-a	...	...	...	...	to bake (pottery)
tura-na...	...	...	...	...	friend
turia	...	...	...	...	bone

U

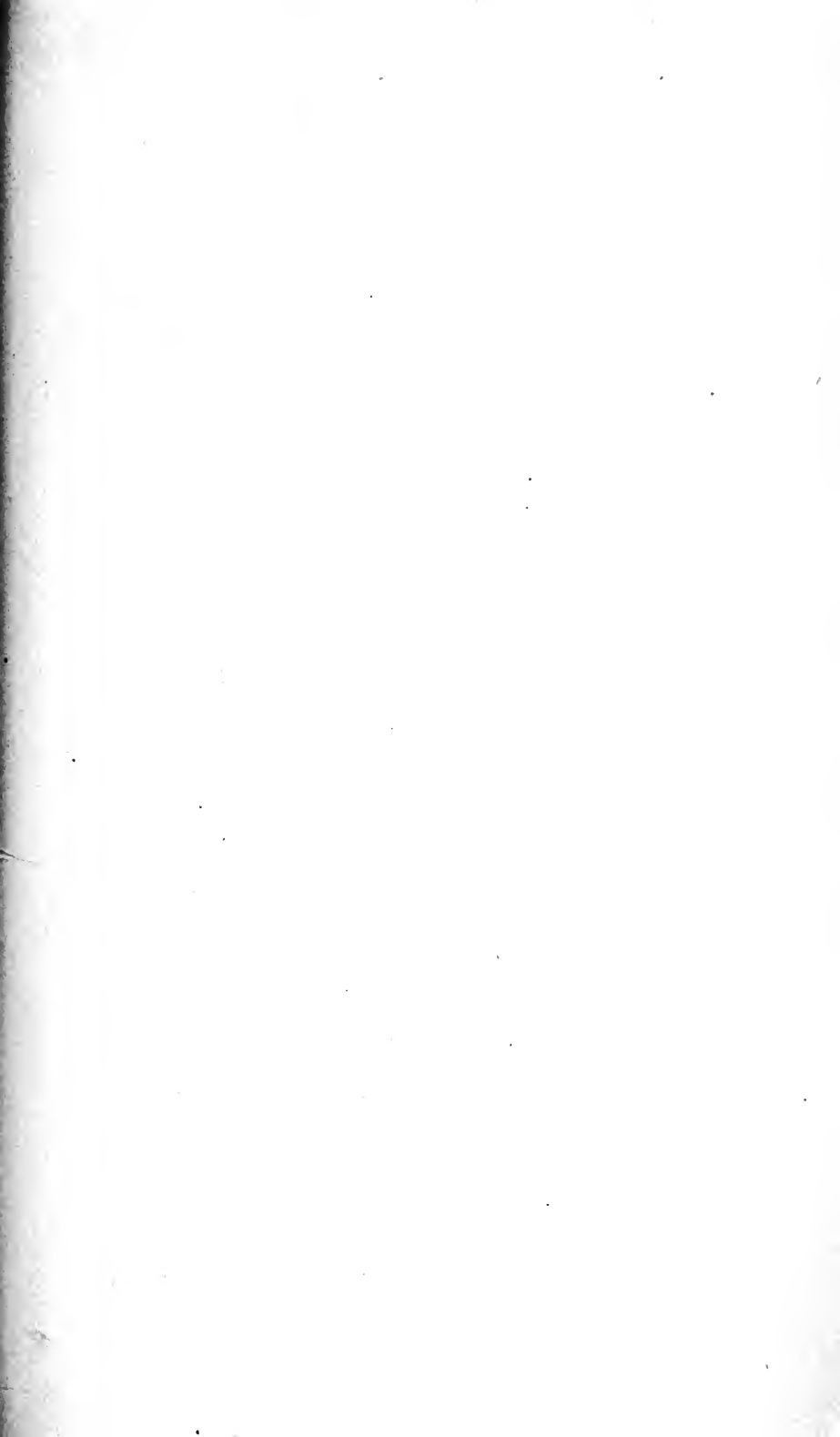
uda	...	...	...	...	bush, forest
uda-ia	...	...	...	...	to put into (a bag or box)
udu-na	...	...	...	...	mouth
udu baubau	...	...	...	...	nose
uduna	...	...	...	...	thick
uhau	...	...	...	...	young men (unmarried)
ulato	...	...	...	...	young women (unmarried)
uma	...	...	...	...	garden
umui	...	...	...	...	you (plural)
umui amui	...	...	...	...	yours (of food only)
umui emui	...	...	...	...	yours
una	...	...	...	...	that
unai	...	...	...	...	there
unu	...	...	...	...	those
unukahai	...	...	...	...	on the other side
unuseni ai	...	...	...	...	there
ura	...	...	...	...	wish
ura heni-a	...	...	...	...	to wish, to want
uro	...	...	...	...	cooking pot
utu-a	...	...	...	...	to cut

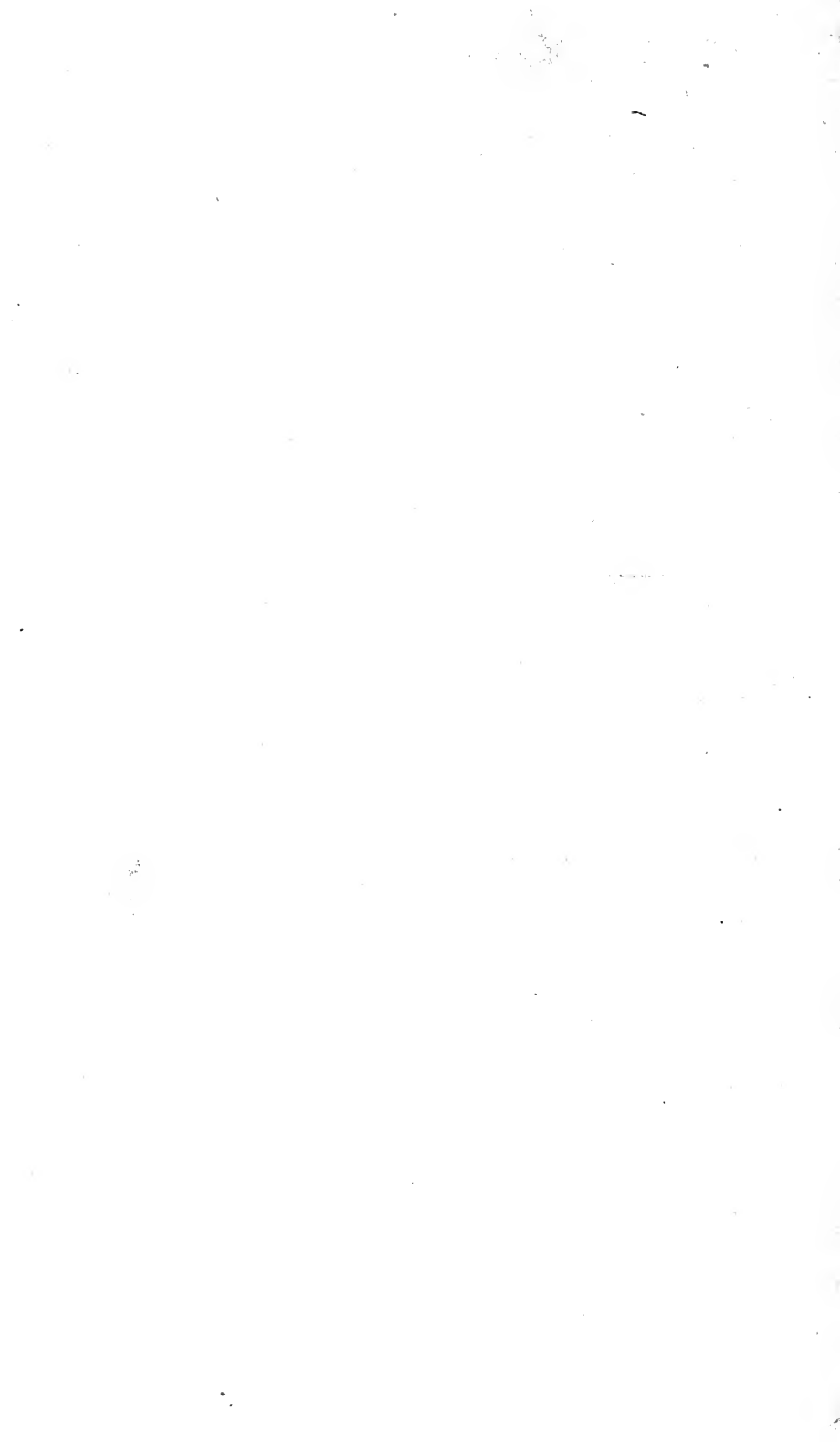
V

vaboha	...	...	...	...	gecko
vadavada	...	...	...	...	steps of house
vadivadi	...	...	...	...	visitor
vagege	...	...	...	...	jealous
vaira-na	...	...	...	...	face
vairai	...	...	...	...	ahead
vaira-nai	...	...	...	...	in front of
vaitani	...	...	...	...	completely
vaivai	...	...	...	...	mango
vamu	...	...	...	...	meat
vanagi	...	...	...	...	canoe
vanegai	...	...	...	...	the day before yesterday, or, more loosely, a few days ago

vara	...	...	...	...	...	to be born
varāvara-na	...	...	...	...	...	relative
varahu	...	...	...	...	...	steam, perspiration
varani	...	...	...	...	...	yesterday
variga	...	...	...	...	...	small lizard
varo	...	...	...	...	...	twine, cotton
varoda-varoda	...	...	...	...	...	thin, emaciated (of people)
vaura	cuscus
vava-na	uncle on mother's side, nephew
vea	calm (of sea by day)
veri-a	to full







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